The STORY of THE NAZARENE

NOAH K. DAVIS





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GENERAL VIEW OF NAZARETH

Wm J. Williams

THE STORY OF
THE NAZARENE

IN ANNOTATED PARAPHRASE

By
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University of Virginia

ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν



New York Chicago Toronto
Fleming H. Revell Company
London and Edinburgh

BLH

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FLEMING H. REVELL COMPANY
(*November*)

New York: 158 Fifth Avenue
Chicago: 63 Washington Street
Toronto: 27 Richmond Street, W.
London: 21 Paternoster Square
Edinburgh: 30 St. Mary Street



To Clara Bell

Preface

THE following narrative repeats the gospel story as told by the four Evangelists. Their narratives are here combined, neglecting doctrinal matter in favor of events. It arranges all, save one of these, in their actual historical order as to time and place. Uncertainties are not discussed, but the solution that seems most reasonable is adopted and stated without demur. Much care has been taken with the natural and logical divisions of the events in order to correct a very common confusion, and to enable the gospel reader to acquire such a clear and correct notion of their orderly occurrence as is perhaps rarely attained.

As an aid to a better understanding of the events the related secular history of the day, both Jewish and Roman, is interwoven in the narrative. Other accessory matter has been added concerning chronology, geography, topography and localities, the social customs and political incidents of the time in accord with recent biblical scholarship, and the approved results of archæology. Still there is no deviation from the traditional view of Protestants and Catholics alike, unless for cogent reasons.

The Gospel text is paraphrased so far as is needful to unfold its meaning. Annotations are incorporated in the account for sake of explanation and illustration, without extracting moral lessons, which have more virtue clad in their native armor of fact. In many cases, however, the scanty outline sketch of the Evangelist, though rigidly retained, has been filled in with imaginary details of strictly reasonable probability, so as to depict the scenes distinctly and vividly.

The work has been done reverently, with hearty confidence in the historic verity of its basis, a confidence unshaken by its supernatural marvels, unshaken because begotten of clear reason, which sees spiritual energies, human and superhuman, dominating ever the course of history. Men will never tire of the story that has proved to be the most momentous episode in the annals of mankind, and the most beautiful in all literature; the story of the time when the three spheres were tangent, and Heaven heroically wrested our World from the mastery of Hell; the story of Christus, victor, salvator, consolator; the love story of the wooing of humanity to become the bride of the princely heir to the throne of the universe.

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*Acknowledgment is due Professor R. L. Stewart for the use of these illustrations from his book "The Land of Israel."

PART FIRST

His Advent

I

THE ANTICIPATION

NEARLY two thousand years ago a great event took place. It was the birth of a man child.

His advent had been dimly foretold in the garden of Eden, on the fall of the first Adam. The ark of Noah prefigured his work; and the altar of Abraham's son was a presage of the means. Moses, the lawgiver and leader, the counsellor and commander, the minister and mediator, offering himself in atonement for the sin of his people, foreshadowed the high offices of his celestial antitype, and established a typical ritual which subsisted till he came. Thus during four millenniums, more and more clearly in the wistful eyes of the waiting elect, he was coming, coming, coming, coming.

Also throughout four prophetic epochs he was announced. David, his royal ancestor, celebrated his advent in imperishable songs. Elijah, the forerunner and reformer, standing for loyalty and legality in the dark days of defection and disorder, preached repentance for the remission of sins, and cried, Make ye ready the way of the Lord. The inspired seer Isaiah, to whom the future was present, with burning lips called out, Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And Malachi, closing the long prophetic roll, stood forth at last, in the name of Jehovah proclaiming, Behold, the Lord whom ye seek shall suddenly come to his temple,



even the messenger of the covenant whom ye delight in. Yet who may abide the day of his coming, and who shall stand when he appeareth? But unto you that fear his name shall the Sun of Righteousness arise with healing in his wings. —— The time is ripening. Only four centuries remain. Now, O voice of prophecy, hush.

During all those early ages, throughout the gentile world far and near, unconscious prophecies of his coming abounded. In the poignant consciousness of innate depravity and overt guilt, mankind instinctively sought for atonement in sacrifice, for remission in the vicarious shedding of blood, even of human blood. And so it was that every temple and every altar, every priest and every augur, betokened his coming. In many strange fables too, as of Pandora and of Prometheus, of Danae and of Perseus, the mythologists anticipated the evangelists. Groping thus in the valley and shadow of death, four races of mankind in diverse quarters of the world gathered severally at the feet of four great sages to be taught the way of light and life, hoping that in the teacher was life, and the life the light of men.

Confucius, for nearly twenty-five centuries, has been the supreme and undisputed teacher of the most populous quarter of the globe. Leaving a memory perpetuated even yet in manners, gestures and dress, leaving analects of ethical maxims so wise and pure as to command universal admiration, he justly ranks as a leader of humanity, and as a type of the true light.

Buddha, The Enlightened, The Light of Asia, was hailed as a deliverer, teaching a way of salvation from the miseries of life by the transmigration of Karma, and the reabsorbtion of Nirvana. In the Buddhistic Canon

of the Three Baskets, including the Path of Virtue by which alone this salvation is attained, most of the moral precepts of the Gospel are found, and its doctrine is to-day the confession of one fourth of the human race.

Zoroaster, in the scriptural Zend-Avesta, taught the knowledge of good and evil, personified in Ormuzd and Ahriman; also the unity, invisibility and eternity of the supreme being, and the immortality of the soul. To the Magi he forbade the building of temples, and the making of graven images. Recognizing the Sun as the source of light and life, he directed divine worship through it; so that "an incense of pure offering went up to the Eternal God, even from the rising of the Sun."

These three were of the East. On the West, Socrates, in revolt against the skepticism of the Sophists, reasoned of righteousness, temperance, and judgment to come. With the spirit of an apostle, he sought out and taught the eternal principles of public and private justice. Enamored of truth in its highest and widest reach, he endorsed the doctrine of Anaxagoras, that the divine mind, which, as the finest among all things, is simple unmixed and passionless reason, and distinguished from material natures by its unity, independence, knowledge and power, itself brought order out of chaos, and as a supreme divine intelligence governs the world. This, supplemented by the still earlier doctrine of Anaximander, that all things must in equity give satisfaction and atonement for injustice, furnished the basis for building an enduring scheme of philosophical ethics, which became a powerful factor in European civilization. Reminiscent of the rejection and fate of this martyr of philosophy at the outset of the four silent centuries, Plato, the disciple whom he loved, was moved to write,

"Should ever a man perfectly just appear among men he will be bound, scourged, racked, tortured, and at last, after suffering every kind of evil, he will be impaled."

These unconscious prophecies of the coming, stimulated by the instinctive longing of humanity for a teacher and redeemer, were attended by a dream of universal empire, by the vision of a King who should rule the world in righteousness. In the effort to realize this dream, four powerful monarchies in succession arose, symbolized by a colossal image whose head was of fine gold, its breast and arms of silver, its belly and thighs of brass, and its legs and feet of iron.

The Assyrio-Babylonian Empire culminated under Nebuchadnezzar who was the head of gold. Despite its splendor, this loose aggregate of powers, having the imperfection of elementary civilization, and being corrupted by the vices of luxury, was foredoomed to ruin.

Upon its ruins arose the silver Medo-Persian Empire, under Cyrus, the Sun. Him the evangelical prophet announced, saying, Thus saith Jehovah of his messiah, of Cyrus, he is my shepherd, and shall perform all my pleasure; and whom Xenophon, the Attic bee, in his later evangel, idealized as a just, generous and patriotic king, a wise leader and commander of the people.

After two centuries, at the battle of Arbela, the latter monarchy was replaced by the bronze Greco-Macedonian power, and Alexander, with no more worlds to conquer, took his seat at Babylon on the throne of a universal empire. At his death it disintegrated; for thus saith the Lord God, Remove the diadem, and take off the crown; I will overturn, overturn, overturn, until he come whose right it is to reign, and he shall reign forever and ever.

The seat of these three empires was the eastern Baby-

lon. The throne of the fourth, the iron Roman Empire, was the western Babylon. Julius Cæsar led his victorious legions to the far North; Pompey swept over the East; and the Roman sway extended from Britain to the upper Nile, and from the Pillars of Hercules along the Mediterranean coasts, beyond Syria, to the historic Euphrates. Octavius Cæsar, at Philippi and Actium consolidated this vast empire, and became without a rival an absolute monarch, and a king of kings. Under the surname Augustus, he gathered into his own personality all the chief titles of honor and offices of power, and thus was at once proconsul, tribune, legislator, censor, pontifex maximus and imperator. During twenty years his conquering legions under Varus enlarged the borders of his empire, but in the year 10 B. C., the world being quiet under the iron heel of Rome, the temple of Janus was closed, and the monarch was hailed as Prince of Peace. Temples were erected to his name, sacrificial altars placed before his statue, divine honors lavished upon him, and the evangelical Eclogue of Vergil announced a return of the golden age.

The four monarchies were the presage of a fifth, soon to arise. The fullness of time was come, the advent of The Prince of Peace was at hand. Let mankind pause to receive Him; hush, peace, be still.

> "No war, or battle's sound,
> Was heard the world around;
> The idle spear and shield were high up hung;
> The hooked chariot stood
> Unstained with hostile blood;
> The trumpet spake not to the armed throng;
> And kings sat still with awful eye,
> As if they surely knew their sovran Lord was by."

For unto man a child is born, unto man a Son is given; and his name shall be called Wonderful, Counsellor, and The Prince of Peace. Of the increase of his government and peace there shall be no end; his kingdom shall be established with judgment and with justice from henceforth, even forever more.

Of an heir so illustrious the world would reasonably, and according to its custom, ask the royal descent. It is given. First the legal descent, showing him to be rightfully the crown prince, is traced from Abraham, the founder of the nation, through David, its first king, through a long line of kings, throughout three times fourteen generations through Matthan, the grandfather of his reputed father, Joseph; by which, according to law, he was entitled to the throne. Secondly, the natural descent is traced, in reverse order, from his mother, through her grandfather, Matthat, through Zerubbabel the restorer, through David the king, through the patriarchs, to Adam, the Son of God.[3]

N. B.—The figures at the ending of paragraphs refer to the Synopsis appended to the book.



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II

THE ANNUNCIATION

IT was ordained that the coming prince should have an immediate forerunner to serve as a reformer and a herald, with his parentage the story begins.

An aged priest, Zacharias, whose home was in middle Judea, with his aged wife Elisabeth, was childless. Their lives were blameless, but sorrowful. With devout piety they had often prayed that the void in their hearts might be filled, and the reproach of barrenness taken away. But now, in normal order, they could no longer hope. All this is natural, simply human, nothing could be more homely.[4]

And now the gospel story opens as is fitting, in the holy City, in the holy Temple, in the Holy Place.

In September of the year 6 B. C., Zacharias went up to Jerusalem to take his turn in the priestly office. One morning it was allotted to him, which could occur only once in a lifetime, to offer incense on the altar in the Sanctuary, while the people stood praying without. Immediately the story leads us into the realm of the supernatural; for, as Zacharias was burning incense, an angel appeared standing on the right of the altar. The natural dread of the supernatural fell upon the priest, and he trembled.

"Fear not, Zacharias," said the angel. "Thy prayers are granted. Thou shalt have a son whose name is John (gift of Jehovah). He shall be great in the sight of the

Lord, and like Elijah, he shall prepare the way of the Lord."

But Zacharias, who believed in natural order as firmly as a modern scientist, and who, as a Jew, wanted a sign, replied:

"Whereby shall I know this? Both I and my wife are very old."

The angel, indignant at the doubt, answered severely:

"I am Gabriel (hero of God), that stand in the presence of God; and I was sent to bring thee good news. A sign? Thou shalt have it. Be thou dumb until my words are fulfilled."

When Zacharias (remembered of the Lord) came out of the Sanctuary, he could not speak to the waiting people, but by gestures made known that he had seen a vision. His persistent dumbness was evidence that the vision was not an hallucination; accordingly, on returning to his home at Hebron, twenty miles south of Jerusalem, he made known to Elisabeth (worshipper of God), doubtless by writing, what he had seen and heard. In a similar case, Abraham believed, but Sarah laughed incredulously. Here the reverse; Zacharias doubted, but Elisabeth believed, saying joyfully:

"The Lord hath taken away my reproach."

About fifty-four miles north of Jerusalem, nestled in the bosom of the hills of lower Galilee, is the village of Nazareth. A valley, only a mile or so long, leads up from the plain of Esdraelon, and widens at its head into a basin, on whose western slope lies the village. The broad area in its shelter of hills enjoys a mild climate, is fertile and cultivated; abounding in grain-fields, gardens and orchards, all the fruits of the region, as the pome-

granate, orange, fig and olive, ripening early and attaining high perfection. From the surrounding heights are seen, towards the north, the ridges of Lebanon and the snowy crown of Hermon; eastward, Tabor and Gilboa; southward, the plain of Esdraelon and the mountains of Samaria; on the west, Carmel, the bay of Akra and the blue Mediterranean beyond.

In the secluded village in those days dwelt Joseph, a carpenter by trade. He was a middle-aged man, and unmarried, but betrothed to his cousin german, a simple village maiden named Mariam, or as we now call her Mary. She was about sixteen, or perhaps eighteen years of age, and being an orphan, her home in Nazareth was with another Mary, the wife of Clopas who was probably a brother of Joseph. Well versed in the Hebrew scriptures, she lived a blameless life in the practice of unassuming piety.[5]

On a certain spring morning, March 25th, Lady Day, six months after the vision of Zacharias, while Mary in her private chamber was kneeling in humble devotion, the angel Gabriel sent from God, his wings still redolent with the airs of heaven, came in unto her and said:

"Hail, thou that art highly favored, the Lord is with thee."

Mary was greatly troubled, and full of wonder at this strange salutation. Then said the angel:

"Fear not, Mariam, for thou hast found favor with God. And behold thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob unto the ages; and of his kingdom there shall be no end."

But Mary, not understanding this dignified, royal wooing of her Sovereign through an ambassador, in perfect simplicity and maidenly purity, exclaimed:

"How shall this be, seeing I know not a man?"

The angel answering said unto her:

"The power of the Most High shall overshadow thee; wherefore the holy one that is to be born shall be called the Son of God."

But, though the will of a sovereign was hereby announced, her free consent was sought. In order to give her confidence and assure her of sympathy, the angel told her also of what had befallen her kinswoman Elisabeth. Then Mary, with hands folded on her bosom and a bowed head, with a gentle and humble submission whose beauty is unparalleled, replied:

"Behold the handmaid of the Lord; be it unto me according to thy word."

Now when the angel departed from her, how did the innocent heart of the young girl flutter! First in consternation, then more strongly in presentiment of celestial honor. To Eve it was promised that her seed should bruise the serpent's head, and over her first-born she cried out exultingly, I have gotten the man, even Jehovah. Her error left the hope, cherished for ages by every godly woman, especially by every Hebrew woman enlightened by clearer messianic prophecy, the hope of being the mother of the promised seed. And now the word had come to this humble village girl. Could it be possible! She knew that the prophet had said, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, God with us. Can it be, this divine gift, for me!

Longing for sympathy and wise counsel, which, con-

cerning such matter, she obviously could not venture to seek in her home or of her betrothed, Mary remembered the hint given by the angel of a like case with her kinswoman. Keeping the sacred secret, she hurriedly arranged to make her a visit. It is seventy-four miles in direct line from Nazareth southward to Hebron, and of course more, if measured on the travelled way. But Mary arrived speedily and safely, and saluted the aged Elisabeth, who instantly reversed their usual relations, taking a lower rank with homage to the young girl, and cried aloud by inspiration, saying:

"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfillment of the things which have been spoken to her from the Lord." [6]

To this first beatitude of the Gospel, the root of all others, Mary replied with a burst of holy enthusiasm and inspired confidence:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaiden;
For behold, from henceforth all generations shall call me blessed."

In this exalted strain she continued throughout the poetical Magnificat, so named from its first word in the Latin Vulgate, the first line reading, *Magnificat anima mea Dominum*. It recalls the song of Hannah, and is full of expanding reminiscences of the psalms which she had by heart. Her prediction that, From henceforth all generations shall call me blessed, has been marvellously ful-

filled, and even to-day, around the globe, she is known as The Blessed Virgin.

The tendency of the world to offer divine honors to a virgin is remarkable. Witness, among many others, the grand temple of Athena Parthenos, the virgin, at Athens, and the wondrous temple of Artemis Parthenos, the chaste, at Ephesus; also the constellation Virgo of the zodiac. Perhaps because a virgin best represents innocence, purity, and holy love. But with the virginity of Mary is singularly combined the ineffable grace of maternal devotion to a divine son. Hardly then should we wonder that for ages, before innumerable shrines, men have bowed with the prayer, Holy Mary, Mother of God, pray for us sinners.

"O sanctissima, O purissina,
Virgo Maria dulcis!
Mater amata intemperata,
Ora, ora pro nobis."

In violent reaction against Romanism, Protestants protest against Mariolatry, objecting even to the title Blessed. But the world will have grown gray and imbecile before it ceases the adoration of pure, sweet girlhood, and tender, devoted motherhood.

"Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For he thy son and Saviour, vows
To crown all lowly lofty brows
With love and joy like thine.

"Bless'd is the womb that bare him, bless'd
The bosom where his lips were press'd;
But rather bless'd are they
Who hear his word and keep it well,
The living homes where Christ shall dwell,
And never pass away."

The visit to her kinswoman was prolonged for about three months. Considerations of propriety and delicacy, and indeed certain pathological reasons, forbade her presence on the impending occasion, and so Mary returned to her home.

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. Her wondering friends rejoiced with her. On the eighth day, according to the law, they came together to circumcise and name the child. Usually, in preparation for this rite, a chair is placed for Elijah, and he invoked to come according to prophecy, at that time. These knew not as yet that this babe was himself the expected Elijah. The rite was performed, and the friends proposed to name him after his father. But the mother said:

"Not so; he shall be called John."

They offered the remonstrance:

"There is none of thy kindred that is called by this name."

So they enquired by signs of his father, what he would have him called. Zacharias wrote on a tablet:

"His name is John." [7]

Immediately upon this compliance with the direction of the angel, his tongue was loosed, and he who had been dumb for many months, spake freely the inspired Benedictus, *Benedictus Dominus Deus Israel.* As his last words were words of doubt and unbelief, so now his first are words of assurance and praise. In accord with the angelic message, he addresses the child as a prophet and a herald of the dawn, the dayspring from on high.

While Mary's Magnificat is widely Cosmical, this Benedictus is closely Judaical; and fitly so, for the mission of

John was to his people only. The predictions of the priestly father were noised abroad throughout Judea, filling the people with wonder and fear. And all they that heard them pondered in their hearts the question, What then shall this child be?

And the child grew and waxed strong in spirit. In due time, possibly soon after the death of his aged parents, of whom we hear no more, he took up his abode as a Nazirite and anchorite, as an ascetic and recluse, in the lone Wilderness of Judea.

III

THE INCARNATION

MARY is now in Nazareth again at her home in the family of her relatives. Three months have passed since the annunciation and immaculate conception. Probably another three months were passed in the usual quiet life, outwardly; but inwardly, what were her anxious forebodings, mingled with secret exultation. Then the time came when her condition could no longer be concealed. It became known to Joseph. Did Mary, advised by Elisabeth, tell him herself? Hardly, for her story he surely would not believe, and so would judge her doubly false. Rather it was a whispered rumor that reached his ear, and when it was confirmed, there was for Joseph but one explanation. Naturally he was indignant and greatly troubled.

What was to be done? The law accounted betrothal as marriage, and its violation adultery. The penalty was stoning. Thus was the life of Mary in jeopardy, and the Lord of Life himself threatened with violent death even before he was born. Doubtless they were safe, for the air was swarming with invisible angels.

But Joseph had no legal proof, either exonerating himself or detailing incidents of her long absence from home. Moreover, as a just man of mature years, he was sorrowfully considerate of the state of the unhappy young girl, his near relative, whom he had loved and hopefully cher-

ished. Unwilling to put her to an open shame and make her a public example, he was disposed to give her, as the law allowed and honor bound, a private letter of divorce, with two subscribing witnesses.[8]

The only hope of the innocent maiden was for help from on high. In answer to her agonizing prayers it came. On a certain night, while Joseph communed with his own heart upon his bed and was still, an angel appeared unto him, saying:

"Thou son of David, fear not to take unto thee Mariam as thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bear a son; and thou shalt call his name Jesus, Saviour, Immanuel, God with us."

Then Joseph, in whom was no guile and having now his honorable scruples allayed, was not disobedient unto the heavenly vision, but speedily espoused Mary, and lived with her in reverent abstinence.

In the patent facts, so far as known to them, the gossips of the village, notorious for its malevolence, descried a delicious bit of scandal. During a month or two, but for the tender respect of Joseph, Mary's circumstances would have been intolerable. The whole community was scandalized. Her former associates passed her by on the streets wagging their heads, and whispering to each other. When she went, as was customary, to draw water at sundown from the fountain at the head of the valley just outside the village, now called The Fountain of the Virgin, the women assembled there would meanly hint of the slander, and torture her with innuendoes. There is no scene in dramatic literature more pathetic than that of Gretchen at the Fountain. But Gretchen had the solace of guilt, while Mary was the victim not of suffering only, but of injustice. Some of the gossips who were not quite

so venomous approved of the marriage, seeing in it an acknowledgment, and saying:

"Of course, he could do no less; the paternity bound him to make this reparation; unless, indeed, she fascinated him into overlooking her folly."

Whoever rejects the supernatural features of this story, and, while admitting it to have an historical basis, insists on natural order, thus denying the virginity of the mother of Jesus, must fall in with the views of the gossips of Nazareth, and hold either that Joseph was a vile seducer, and Jesus begotten out of wedlock, a legitimized bastard; or that Mary was a harlot, legally amenable to stoning, who by extravagant lies imposed upon the pious simplicity of her fascinated betrothed, and that Jesus the fruit of this wickedness, was a bastard of unacknowledged paternity.

The time for the nativity was drawing near. The iron-bound world was at peace, silently, unconsciously awaiting the event. Augustus Cæsar was seated at Rome on the throne of universal empire. Herod the Great, his dependent creature, was seated at Jerusalem, King of all Palestine. He had reigned harshly for about thirty-three years, and was now old and infirm. His people were longing for a deliverer.

Two years before this Augustus had decreed an enrollment or census of the Roman Empire, including, as Tacitus tells us, the *Regna* or dependent kingdoms. This census, very repugnant to the Jews, was now taking in Herod's realm. According to Jewish method each citizen was enrolled in his own city. So Joseph, being of the house of David, must go for enrollment to the city of David, to Bethlehem.

Should Mary go? True she also was of the house of David, but there was no demand, for at that day and with that people it was not customary to enroll women. Moreover, the eve of motherhood is a perilous time in which to undertake a rough journey. Yet despite this, and the wintry season, she resolved with Joseph's consent to go. Why? Sufficient reason is not far to seek. To be left just then alone in the slanderous village, would be intolerable; alone, for Joseph only knew her true story, and by all others she was defamed and ostracized. Already under social ban, and rather than suffer complete isolation amid calumny, she would brave all peril and go. Thus it was that this mother and her babe, when most they needed home, were banished. And thus it was that the imperial Cæsar by his decree, and the gossips of Nazareth by their evil tongues exciting the modesty and timidity of a helpless girl, unwittingly combined to realize prophecy, and brought it to pass that Jesus should be born at Bethlehem.[9]

It was about sixty miles from Nazareth to Bethlehem, six miles south of Jerusalem. The journey was made, Mary riding a donkey, Joseph walking beside her, carrying her little bundle in his knapsack. The route was first down the little valley, then across the plain of Esdraelon then through Samaria, then, passing by Jerusalem on the left outside the Joppa gate, to the village of Bethlehem. It required two or three days. Doubtless there were special hardships, for it was winter; but they reached the village safely in the evening twilight of December 24th, near the close of the fifth year before the common era.

They found Bethlehem alive with men who were there to be enrolled. The hour was late, too late to seek un-



BETHLEHEM OF JUDAH

announced the hospitality of private homes. So the jaded travellers turned to the public inn. This was a khan or caravansary; that is, a square enclosed by a stone wall, having on the inner sides of the wall sheds, built of boards with floors a foot above the ground, and open towards the middle of the square. In these sheds travellers, bringing their own rations and pallets, find bare lodging. In the court thus surrounded but open to the sky, their riding animals and beasts of burden are picketed. The caravansary of Bethlehem stood against a small hill in which was a cave, whose mouth was an opening in the wall, and whose recesses were used, when the season was inclement, as a stable for the animals of the caravans.

When Mary attended by Joseph rode into the court of the hostel, it was thronged with beasts and men. For the newcomers evidently there was no room, not a single vacant shed. The host met them, and with oriental obsequiousness stated that the only accommodation in his power to furnish was a lodging in the stable, which was not quite full. Yielding to necessity Joseph assisted Mary to alight, then leading the donkey and guided by the host carrying a lanthorn, they passed under ground, down a steep incline into the cold, damp, noisome cavern. Having found a vacant place Joseph tethered the donkey, while Mary, tired, anxious, and distressed, lay down on the straw that littered the stone floor. There the host with his lanthorn left them in the dark. Mary fell into a troubled sleep. This was her refuge from the calumny at home.

After midnight the pains of travail came upon her. She awakened Joseph, who groped his way out seeking assistance. Now alone, under ground, on the damp

straw, in the cold, in the dark, she brought forth a son The man child was born.

Loosing her little bundle on which her head was pillowed, and finding and spreading, as well as she could in the dark, the swaddling-cloth she had prepared, Mary herself inwrapped her babe. With what strength was left she lifted it, laid it in the horse-trough lest the beasts should trample it, and then sank back upon the straw exhausted. And then in the slow hours she listened to its struggles for a breath of the foul air, and to its feeble crying in the night.

Oh, the pity of it, the pity of it! And the humiliation of the innocent maiden mother! And how humble the entrance into life of this royal child, this "son of heaven's eternal king, of wedded maid and virgin mother born!" Usually the birth of an heir is an occasion of rejoicing. In European monarchies, the nativity of a prince, especially of an heir apparent, is anticipated with anxious solicitude and elaborate preparations; the dignitaries of the court are assembled, the happy event is ceremoniously announced, and the glad news is heralded throughout the realm. Shall the birth of the Heir of heaven, shall the nativity of the Prince of peace, born to be King of kings, come to pass with no royal honors?

> "It was the winter wild,
> While the heaven-born child
> All meanly wrapt in the rude manger lies;
> Nature, in awe to him,
> Had doff'd her gaudy trim,
> With her great Master so to sympathize;
> Only with speeches fair
> She wooes the gentle air

To hide her guilty front with innocent snow ;
And on her naked shame,
Pollute with sinful blame,
The saintly veil of maiden white to throw ;
Confounded that her Maker's eyes
Should look so near upon her foul deformities."

In the snow-clad field a mile east of Bethlehem, where Ruth had gleaned, and David made his sheep to lie down in green pastures, lived certain shepherds who, this night of Christmas eve, were watching their flocks folded for the winter in sheep-cots. It was needful to guard, especially by night, from evil beasts and indeed from evil man, these sheep, although they were intended for the sacrificial altar of the Temple. Little thought the shepherds then that the great Shepherd of the Sheep was kindly come to live with them below. But suddenly on the eve of dawn, an angel stood by them, and the glory of heaven shone round about them. They were sore afraid. But this first evangelist said unto them :

" Fear not ; for behold, I bring you good tidings, the gospel of great joy to all people ; for unto you is born this day in the city of David, a Saviour, the Lord anointed. And the sign is, ye shall find a babe wrapped in a swaddling-cloth, and lying in a manger." [10]

Then the heavens blossomed with angels, and a great host appeared, singing the *Gloria in Excelsis :*

" Glory to God in the highest,
And on earth peace among men."

" In heaven the joyous song began,
And sweet seraphic fire
Through all the shining legions ran
That strung and tuned the lyre.

"Swift through the vast expanse it flew,
And loud the echo rolled,
The theme, the song, the joy was new,
'Twas more than heaven could hold.

"Down from the portals of the sky
The impetuous torrent ran,
And angels flew with eager joy
To bring the news to man."

Now it came to pass that when the angelic chorus went away into heaven —

"The air, such pleasure loth to lose,
With thousand echoes still prolonged each heavenly close."

Then said the shepherds one to another:

"Let us go now even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."

And they came with haste, procured torch-lights, entered the cavern, and found both Mary and Joseph who had returned, and the babe lying in the manger.

"No peaceful home upon his cradle smil'd,
Guests rudely came and went where slept the royal child."

Doubtless the young mother was shocked by the sudden intrusion of these rough looking men, but they were reverent in telling their story, and gentle in their wonder. How much more than they may we wonder, we who have noonday light, wonder at the incarnation of Deity, at the Word made flesh to dwell among us, at the realization of the manifold paradox:

The King of the Universe—hidden in a cave;
The great God—become a little babe;
The Ancient of Days—a new-born infant;
The Eternal One—an hour old;

"Rugens sidera—sugens ubera;"
The Almighty—helpless;
Whom the heavens cannot contain—laid in a manger;
"Forsook the courts of everlasting day—
And choose with us a darksome house of mortal clay."

The shepherds departed, glorifying and praising God, and making known, as the second evangelists, the wonders they had seen and heard. But Mary kept these things, pondering them in her heart;

"While all about the courtly stable
Bright-harness'd angels sit in order serviceable."

In the year 325 St. Helena, the mother of Constantine the Great, the first Christian Emperor of Rome, visited Palestine, and moved by reverence for the Holy Places, built, among other monuments, the Church and Convent of the Nativity. After the lapse of more than sixteen centuries, it is still standing over the traditional place of the birth. In the marble floor of the crypt beneath the principal chapel, where sixteen lamps are perpetually burning, is a silver star, with the legend:

Hic de Virginie Maria Jesus Christus natus est.

The exact date of the nativity is uncertain. There is now among chronologists a fairly general consensus that it occurred in the fifth year before the Christian era. What day of what month is quite indeterminable. In the absence of definite data, the tradition of the Roman Church, widely accepted by the Protestant Church, is questionable. That it brings the annunciations to coincide nearly with the equinoxes, and the births of John and Jesus to connect with the summer and winter solstices, the four cardinal points of the year, touches it with a breath of suspicion. Moreover, the suspicion is

deepened by the facts that the early church habitually converted the chief heathen festivals into Christian holidays, and that December 25th, when the sun perceptibly begins his annual meridional ascent (*Dies natalis solis invincti*, Birthday of the unconquered sun), closed the week of the Roman Saturnalia. But Christmas Eve and Christmas Day have become consecrated by a millennium and a half of observance, are adorned by beautiful myths and customs, and hallowed by charming and precious associations of childhood.

> "Some say, that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long;
> And then, they say, no sprite can walk abroad,
> The nights are wholesome, then no planets strike,
> No fairy takes, nor witch hath power to charm,
> So hallow'd and so gracious is that time."

This tradition of the day and hour when the Christ-child was born is fixed in the minds and hearts of millions, it has gathered into itself the purest sweets of love and joy, and Christendom will never consent to remold the exquisite crystallization.

It is, however, well worth noting that, although throughout Christendom every official document registered *Anno Domini*, and every printed sheet and every letter dated by the hand of man, recognizes this eventful epoch in history, still the uncertainties involved providentially hinder its excessive veneration. Moreover, the extreme humility of the nativity in all its human aspects, together with the bare simplicity of the subsequent life in utter disregard of all pomp and circumstance, indicates disapprobation of ceremonial display in Christian observance as obscuring and demeaning its sublime spirituality.

IV

THE RECEPTION

BEFORE sunset of Christmas day Joseph secured in some home in Bethlehem a more suitable retreat for his virgin wife and her babe. On the eighth day was the circumcision, a rite at once national and religious, of which the mother of the babe born under the law might say, Thus it becometh us to fulfill all righteousness.[11]

Mary in tears, holding her babe in her lap, is the first to be sprinkled with his blood. The officiating priest, a typical Jew, wipes his knife and washes his hands, unwilling that even his robe should be stained with that blood. "As the eastern sky catches at sunset the color of the reddened west, so Bethlehem is a prelude to Calvary, and even the infant's cradle is tinged with a reflection from the redeemer's cross."

> "He, who with heaven's heraldry whilere
> Entered the world, now bleeds to give us ease;
> Alas, how soon our sin sore doth begin
> His infancy to seize,
> And seals obedience first, with wounding smart,
> This day; but oh, ere long, huge pangs and strong
> Shall pierce more near his heart."

According to the instruction of the angel to Mary at the annunciation, and to Joseph in his dream, the babe was named Jesus. This is the Hebrew name Hoshea, meaning salvation, or Joshua, meaning whose salvation is Jehovah, modified through the Greek into the Latin

and English form, Jesus. In those days it was quite a common name, but though Joshua is still common, the name Jesus has become sacredly peculiar.

The forty days required for legal purification having passed, the Holy Family go to the Holy City of Jerusalem, "Taking the Lord of the Temple into the Temple of the Lord," to offer at the altar two turtle-doves, the sacrifice appointed to the poor.[12]

There was then in Jerusalem an old man, Simeon by name, very devout, to whom it had been promised by the Spirit that he should not see death before he had seen the Lord's Christ. He was moved to come into the temple at this time, met the Holy Family, took the child Jesus in his arms, and lifting his eyes to heaven, said:

"Now dost thou let thy slave, O Master, depart in peace."

Thus begins the *Nunc Dimittis*, in which psalm, Simeon is the first to proclaim Jesus to be the Messiah of prophecy, and a light for the unveiling of the Gentiles. Then, after blessing the parents, he told Mary that her child was set for a test of character among men, and added:

"Yea, and a sword shall pierce through thine own soul."

The sorrows of the joyful mother were not at end.

In the same hour came Anna, a prophetess, a widow of great age, who made her home in the temple and engaged in continual worship. Looking on the Christ-child, she recognized him, gave thanks to God, and then published, to all who looked for the redemption of Jerusalem from the Romans, the glad tidings; whereby she became the third evangelist.

Thus, by the voice of man and woman, the new-born King was greeted with welcome to his palace.

> "His throne, thy bosom blest,
> O Mother undefiled;
> That throne, if aught beneath the skies,
> Beseems the sinless child."

The law in all righteousness being fulfilled, the family returned to the temporary home in Bethlehem.

At this time, as already stated, Herod the Great, so-called by the historian Josephus, was king at Jerusalem over all Palestine. Herod was the son of Antipater, an Idumean. The Idumeans were descendents of Esau, and dwelt south of the Dead Sea. In the year 130 B. C. they accepted Judaism as their religion, and otherwise sought to affiliate with the Jews. After the battle of Pharsalia, 48 B. C., Julius Cæsar made Antipater, who was a man of ability, procurator of Judea and a Roman citizen. Antipater appointed Herod to be governor of Galilee, who, although quite young, soon distinguished himself by the energy of his government conducted in defiance of all Jewish law and authority, and by the exercise of a ruthless severity which gave presage of his later cruelties. He gained the favor of Anthony, the triumvir of Rome, who, after the death of Antipater, made him tetrarch of Palestine. Forced to abandon Judea by the revolting Jewish Asmonean dynasty aided by the Parthians, he fled to Rome, was well received by Anthony and Octavius, and decreed by the senate King of Judea. Returning with an army, he stormed Jerusalem with great slaughter in the year 37 B. C., and reigned there for thirty-three years, a usurper of the throne of David.

Herod was a man of consummate address. Immediately after the battle of Actium, 31 B. C., wherein Anthony, his friend and ally, was defeated by Octavius, he hastened to Rhodes, and presented himself before the victor. He had not miscalculated his personal influence over the young Octavius. Instead of apologizing for his faithful adherence to Anthony, he adroitly urged it as a proof of the constancy to himself which the conqueror might expect. He returned to Judea invested anew with the diadem, and honored with marks of personal favor. It is said that next after Agrippa, the lifelong friend, counsellor and prime minister of Augustus, he, the Emperor, held Herod in highest esteem.

The confirmed king sought to ingratiate himself with his Jewish subjects in various ways, but especially by lavish expenditure on public works, in imitation of his Roman masters. He built on the coast the splendid city Cæsarea, and furnished it with a vast artificial harbor. He rebuilt the city Samaria, naming it Sebaste, the Greek for Augustus, and restored the demolished Samaritan temple on Mount Gerizim. He constructed aqueducts for Jerusalem, and many other works ; as, the Antonia, a fortress adjoining the temple, named from his friend Anthony, then three impregnable towers on the western wall of the city, also a magnificent palace for himself near by the towers, besides a fortified palace and a mausoleum, the Herodium, about twelve miles southeast of the city. His most famous work was the rebuilding of the Temple at Jerusalem on a magnificent scale to vie with that of Solomon. This great work, though unfinished at the time of his death, is known in history as Herod's Temple. But along with these and other large and liberal schemes, there was a constant effort to Romanize, to liberalize and

heathenize the nation, very like the effort made a century and a half before by Antiochus Epiphanes to Hellenize it, which for the stiff-necked Jew was intolerable.

Moreover, Herod's personal crimes made him odious to the people. Their detail would be sickening, their catalogue alone too long. Just what concerns his family: He divorced the first of his ten wives Doris, the mother of his eldest son and presumptive heir Antipater, to marry Mariamne, a beautiful Jewish princess of the Asmonean line. In fits of royal jealousy he murdered her and their two sons, also her mother Alexandra, and her brother Aristobulus. Josephus says: "Herod slew all those of his own family who, siding with the Jews, looked forward to a change in the royal line." The jealousy of royal succession, ever how prolific of crime! Just before his death he murdered Antipater also. Enough.

With all his unquestionable ability and royal magnificence, Herod was an odious tyrant, and a bloody criminal. His exactions and massacres were so great and frequent that Augustus declared: "The survivors are more wretched than the slain." His title, the Great, cannot be denied on these lines. It was, however, an inversion of that conferred on John by the angel of annunciation: "Great in the sight of the Lord."

At the time of the advent, this Idumean usurper was old and diseased, remorseful and irritable. His hope of perpetuity in a purely Herodian dynasty, was turning to despair. But it was his ruling passion, and at the last the dying flame leaped up in final glow upon the occasion now to be narrated.

Not long after the presentation of the infant Jesus in the Temple, all Jerusalem was stirred by the coming of

certain Magi from the far East, and their public inquiry:

"Where is he that is born King of the Jews? For we, while in the East, saw his star, and are come to pay him homage." [13]

The Magi, or wise men, were Chaldæans from Mesopotamia in the far East. They were magicians, soothsayers, astrologers, professing to read the fate of men and nations in the stars, and represented the science of that day. They belonged to an order supposed to have originated with Balaam, who fourteen centuries before was brought from Chaldæa to curse Israel when about to enter the promised land, but whose curse was changed to blessing. For he heard the words of God, and saw the vision of the Almighty, in a trance, but having his eyes open, and thereupon uttered the grand prophecy:

> "I shall see him, but not now,
> I shall behold him, but not nigh;
> There shall come a Star out of Jacob,
> And a Sceptre shall rise out of Israel;
> And he shall have dominion."

Eight or more centuries after this, Nebuchadnezzar applied to the Magi to tell him his forgotten dream. They could not. For this cause the king was angry and very furious, and commanded to slay all the wise men of Babylon. A hundred years afterwards, Ahasuerus, the Persian Xerxes of Grecian history, consulted the Magi in the case of Vashti his wife, and adopted their advice of divorce. During Persian dominion, the Magi were avowed followers of Zoroaster, one of the four great sages of antiquity, and besides divination practiced as priests the worship of fire and of the starry spheres.

In later times, visits of the Magi to the west were not infrequent. Diogenes Laertius writes that Aristotle said a Syrian Magician predicted to Socrates he should die a violent death. Seneca tells that Magi, *qui forte Athenis erant*, visited the tomb of Plato and offered him divine honors with incense.

Also it is worthy of note that the historians Tacitus, Suetonius and Josephus concur in the statement that there prevailed in those days throughout the East an intense conviction, due to ancient prophecies, that a monarch should arise in Judea, and gain world-wide dominion. Josephus, as courtier, persistently points to Vespasian as this monarch, but Vergil, in his fourth Eclogue, to the son of Pollio. The expectation was familiar with the Jews in their Messiah, and, owing perhaps to Balaam's prophecy, they connected his advent in some vague way with a star. Even a hundred years after Christ, in the reign of Hadrian, Bar-Cocheba, son of a star, professing to be the Messiah, incited an insurrection of the Jews. Its duration and extent is indicated by the fact that coins, still extant, were struck for his followers in his name.

In the year 1603, Kepler, the Danish astronomer, observed a conjunction of the planets Jupiter and Saturn in the zodiacal sign Pisces. On calculating back, he found that this had occurred in the year 7 B. C. (A. U. C. 747), and that Mars joined them in the spring of the following year. This was nearly two years before the nativity at the close of 5 B. C. (A. U. C. 749). For this reason, the captivating supposition of Kepler, that the conjunction was the "Star in the East," is now discredited. Besides, the record is distinctly of a star, not of a group or constellation. Still we may be sure that a phenomenon so

extraordinary deeply impressed the Chaldæan astrologers, and perhaps as it occurred in the sign Pisces, which their science connected with the fortunes of Judea, it turned their thoughts thither; and that the meteoric star, the same that afterwards guided their steps, first appeared to them while yet in the far East, on the very night of the nativity, a scintillation from the flaming glories that were dazzling the shepherds of Bethlehem.

The preparation of their caravan, and the journey of the Magi with their servants and camels to Jerusalem, occupied at least six weeks. When Herod the usurper heard of their arrival and inquiry for the new-born King, he was greatly troubled; the jealousy of succession came upon him. He proceeded very adroitly, with the stealth of a tiger-cat. Calling a council of the learned Jews, he inquired where Messiah should be born. The answer was, according to prophecy, in Bethlehem of Judea. He then privately interviewed the Magi, and having ascertained from them when the star appeared, directed them to Bethlehem, and said to them with bland hypocrisy:

"Go, find the young child, and bring me word, that I also may come and pay him homage."

They at once began their quest, though night was closing in; and lo, the star, which they had seen in the East, went before them unto Bethlehem, and came and stood over the house where the young child was.

> "Heaven's youngest teemed star
> Hath fix'd her polished car,
> Her sleeping Lord with handmaid lamp attending."

And they came into the house, and saw the infant Jesus with Mary his mother; and they fell down and

worshipped him; and opening their treasures, they offered unto him gifts, gold and frankincense and myrrh. This homage to royalty ended, they left the house for the camp of their caravan just outside the village. It was now late in the night. While they slept in their tents a dream angel warned them that they should not return unto Herod. In the early morning they quietly folded their tents, and silently stole away.

The Judean shepherds were the first to worship him, then secondly the Chaldæan Magi; the Jew first, then the Gentile. The scene is known as the Epiphany, or manifestation of Christ to the Gentiles. It was the morning star of the universal Church; and ever since that morn, through the growing centuries —

"Behold her wisest throng thy gate,
Her richest, sweetest, purest store,
Yet own'd too worthless or too late,
They lavish on thy cottage floor."

"Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and Sage may find;
They who have bowed untaught to Nature's sway,
And they who follow Truth along her star-paved way."

The Epiphany was moreover the homage of Science to Religion. Her gifts were symbolical, recognizing the royalty, the divinity, the mortality of the King, divine, incarnate.

Concerning this event many traditions have been handed down, some merely silly. That the visiting Magi were three in number is inferred from the gifts being three; though Chrysostom and Augustine say

four times three or twelve, the number of the tribes, and of the apostles. The venerable Bede names the three, Melchior, Balthazar, Caspar. Melchior is said to have been an old man, a descendent from Shem, an Asiatic; Balthazar, a middle aged man, a descendent from Japhet, a European; Caspar, a young man, a descendent from Ham, an African. Thus are represented the three periods of life, the three races of mankind, and the three old-world continents. That they were oriental kings is inferred from the prophecies:

> "And the Gentiles shall come to thy light,
> And kings to the brightness of thy rising."

> "The kings of Tarshish and of the Isles shall give presents;
> The kings of Arabia and Saba shall bring gifts."

The adoration of the wise men occurred late in the evening after dark. At midnight the dream angel, who was quite busy that night, appeared to Joseph as he slept, saying:

"Arise and take the young child and his mother and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him."[14]

So Joseph arose, made hasty preparation, aroused the mother and babe, and fled with them in the wintry night from Bethlehem southward, he afoot, Mary riding the donkey and carrying the babe. It was about sixty miles to the southwestern border of Palestine; the district beyond was known as Egypt. Once across the border they were out of Herod's jurisdiction, and safe from his power; for he would not dare to offend his Roman masters by transgressing the bounds they had set.

The descent in a few hours from the receipt of the homage and gifts of the Magi to this anxious flight by night into Egypt, was a sudden and piteous humiliation. While yet a suckling only six weeks old, the babe is again threatened with violent death, and to escape becomes an exile. The hardships must have been great. Years afterwards he counselled his followers in Judea to flee from danger, but to pray that their flight be not in winter.

Of the incidents of this journey and of the exile in Egypt, nothing is known, but there are many idle traditions. In the pseudo-gospels it is told that on the way roses of Jericho sprang up and blossomed from his footsteps, that at his command the lofty palms bent down and yielded their fruit, that lions and dragons shrank back in terror and robbers were overawed by his majesty, that the journey was miraculously shortened, and that on his entrance into Egypt all idols fell and were shattered, all demons fled, and all disease disappeared.

Next morning after the Epiphany and the Flight, Herod, to whom the Magi had paid no homage and given no presents and made no report of their discovery, was exceeding wroth. He was suffering now at the age of seventy years from an ulcerous disease that was preying upon his vitals. He had recently been to the warm baths of Callirhoë on the east coast of the Dead Sea, seeking relief. Finding none, he returned through Jericho, and while there ordered representatives of the chief families of Judea to be shut up in the hippodrome, and to be put to death as soon as he himself expired, that his funeral might not want mourners. Soon after his return to his palace at Jerusalem, he was alarmed by

the inquiry of the Magi, and then enraged by their mockery of his command.[15]

Herod made no more search for the new-born king, but in his inflamed jealousy of succession, promptly sent a detachment from his bodyguard of foreign mercenaries, the customary executioners of oriental tyranny, with orders to slay all the male infants in Bethlehem of two years old and under. Why did he limit his order to the male infants? Because the new-born king was designated as a man child, and because females were not eligible for the throne. Why did he extend the order to infants of two years? Probably because when he inquired of the Magi particularly what time the star appeared, they had told him not only of the meteoric star, but also of the planetary conjunction in Pisces of two years before, which had so greatly impressed them; and he confusing these phenomena, and wishing to make sure work of it, named the full time.

This heartless, this terrible order was thoroughly executed.

> "The darlings of their Lord
> Play smiling at the flashing sword;
> And, ere they speak, to his sure word
> Unconscious witness give."

But the babe whom the massacre was designed to include was now out of reach of the dripping swords, and out of hearing of the wailing mothers who would not be comforted. The babes that suffered were the first Christian martyrs, the proto-martyrs, *flores martyrum*. Their murder, believed to include his, covered the escape of the child Jesus. They died for him that he might live, he would die for them that they might never die. The man Jesus loved little children. He took them in his arms

and blessed them, with a silent thought perhaps of the little ones whose blood was shed for him.

> "Mindful of these the first-fruits sweet
> Borne by the suffering Church her Lord to greet,
> Bless'd Jesus ever loved to trace
> The starry brightness of an infant's face;
> He raised them in his holy arms,
> He bless'd them from the world and all its harms;
> Heirs though they were of sin and shame,
> He bless'd them in his own and in his Father's name."

The Massacre of the Innocents is the most detestable crime, save one, in all history. The number slain was probably not more than ten, or twenty at most, but the inherent cruelty of the deed, the practice of arbitrary royal power upon innocent and helpless babes, and yet more the intended regicide of the Lord of glory, have excited intense horror in all Christian times and realms. The ancient writers of secular history neglect to mention it. But why should they not? The crimes of Herod were so many, so extensive and so atrocious, that we can readily understand the oversight of one, especially of one whose peculiar monstrosity was not apparent to the early historians; for, in those days, infanticide was commonly unheeded or lightly regarded. As an instance, a curious parallel to Herod's deed is barely mentioned by Suetonius in his Life of Augustus. He tells that shortly before the emperor's decease, there was a prophecy in Rome of a king; whereupon the senate decreed that all male children of the nobility born during the year should be exposed; but the senatorial matrons, prompted by maternal instinct and affection, to which was superadded in each case the hope of being the

mother of the predicted king, contrived to elude the decree of their lords.

Satisfied that he had succeeded in destroying the newborn King of the Jews, the despotic usurper turned to other matters. Some months before this time, Antipater, his eldest son and presumptive heir, had plotted the death of his father, was detected, condemned and imprisoned, and was awaiting the edict of Augustus permitting his execution. It came. The father hesitated. Meantime in a frenzy he attempted suicide. The son hearing a false report of his death, tried to bribe his jailer to release him. The father, learning this, immediately ordered his execution, and the son was strangled in his cell. History has a curious reference to this act. Macrobius, writing in the fifth century, says: Augustus, when he heard that among the boys of two years old whom Herod the King of the Jews ordered to be slain, his own son also was slain, said, It is better to be Herod's swine, ὗν, than his son, υἱὸν. The imperial punster speaking Greek, and sarcastically hinting that Herod's religion protected his swine but not his sons, confuses the massacre of the babes with the execution of Antipater, and thus incidentally confirms the historic actuality of the former.

Herod immediately changed his will and nominated Archelaus, another of his sons, to be heir to the crown. Then, only five days after the execution of Antipater, he himself died, and Archelaus reigned in his stead. He was honored with a splendid funeral, the remains being escorted with great pomp past Bethlehem to the Herodium. But there was no mourning. The chiefs imprisoned in the hippodrome at Jericho were set free, and the people took heart again.

How hath the oppressor ceased, the gold-exactor ceased! The staff of the wicked is broken, the sceptre of the ruler. The earth is at rest. The fir trees rejoice, the cedars of Lebanon break forth into singing. Hades beneath is moved for him, to meet him at his coming. It stirreth up the dead, all the chief ones of the earth. They speak and say: Art thou become as weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, the worms cover thee. How art thou fallen, thou surnamed the Great! Thou didst say in thine heart, I will ascend to the heaven, I will ascend above the clouds, I will exalt my throne among the stars of God. Yet now thou art brought down to Hades. Is this the man that did shake kingdoms, and destroyed the cities thereof; who built new cities, and temples and palaces? How art thou fallen from thy heaven, O Lucifer, star of the morning!

After this greeting the host conducts Herod with high acclaim from the open gates of Hades to the great hall of Pandemonium. Satan descends from his high throne of royal state to welcome him. They embrace.

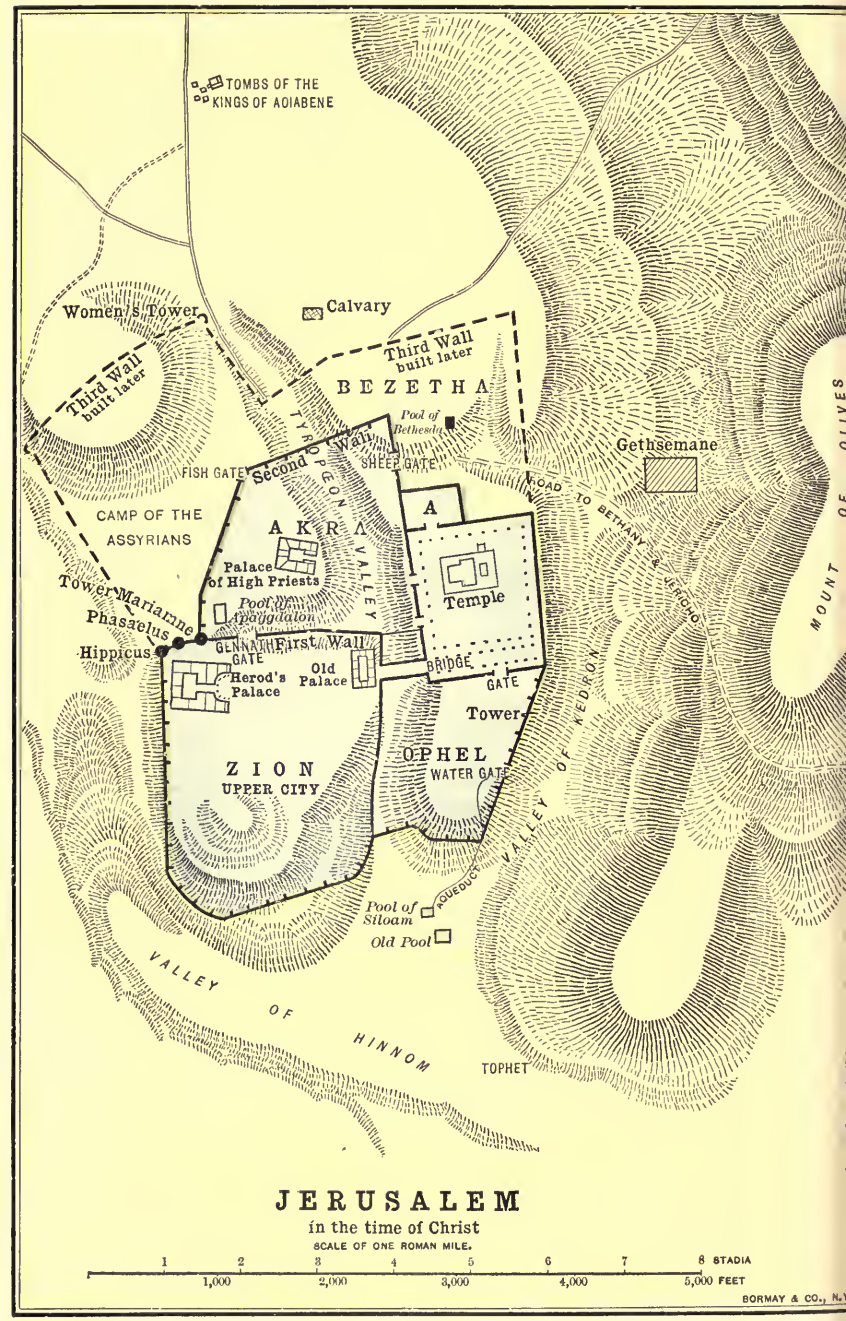
Satan in Eden had heard the promise of seed that should bruise his head, and had been anxiously expecting its advent all along the many and slow centuries. He was in possession of the world, and Herod was a vice-gerent doing his will thoroughly. Both were startled by the star of Bethlehem. Satan instigated the massacre. Now at this meeting they congratulated each other on its success. Satan remounts his throne, seats Herod at his right hand, and calls upon all potentates, principalities and powers of the realm of darkness to do honor to him by whose master stroke dominion in the upper world was thenceforth made secure. At the conclusion of this

ceremony, he nominated Tiberius Cæsar to be his imperial vicegerent. Then with the surety that his worldly affairs were in competent hands, and under the delusion that the seed of the woman had been destroyed, he relaxed his vigilance, and spent with Herod thirty years in malignant gaiety and fancied security.

The death of Herod occurred about April 1st, 4 B. C., shortly before the Passover. The exile of Jesus in Egypt, just beyond the southern border of Palestine, continued through the months of February and March. At Herod's decease, the dream angel ordered Joseph to return with his charge into the land of Israel. So the Holy Family promptly came, about the time of Passover, to Hebron, where it lingered awhile in the home of its kinsfolk, the aged Zacharias and Elisabeth with their babe John now nine months old. Apparently Joseph intended returning to Bethlehem and making it his permanent home. He would thus avoid the malignant gossips at Nazareth, and properly respect the momentous events, significant of royalty, which had occurred at Bethlehem. But when he heard that Archelaus ruled in his father's stead, he feared to go thither. Then the dream angel, appearing to him the fourth time, commanded his return to Nazareth, which was beyond the jurisdiction of Archelaus. Obediently Joseph led the donkey bearing the Virgin and child northwestward, leaving Bethlehem and Jerusalem on his right, towards Joppa, then followed the coast along the plain of Sharon, crossed the ridge of Carmel and the plain of Esdraelon, entered the little valley, and reached the home in Nazareth there to dwell; for, of the child it was decreed, He shall be called a Nazarene.[16]

PART SECOND

His Investiture



JERUSALEM

in the time of Christ

SCALE OF ONE ROMAN MILE.

1 2 3 4 5 6 7 8 STADIA

1,000 2,000 3,000 4,000 5,000 FEET

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V

THE PREPARATION

THE final will of Herod the Great divided his kingdom. To Philip II, son of his fifth wife, it gave the portion north and east of Galilee, with the title of Tetrarch. To Antipas, son of his fourth wife, a Samaritan, it gave Galilee and Peræa, with the title of Tetrarch. To Archelaus, a younger brother of Antipas, it gave Idumea, Judea and Samaria, with the title of King. Philip I, son of his third wife, was disinherited because of the supposed treason of his mother, as were also for like reason the descendents of Mariamne his second wife.

Archelaus was at once recognized by the Jewish authorities as king in Judea, and thereupon he offered royal sacrifice in the Temple. During the Passover, just then at hand, rebellious murmurs were heard among the people, and reported to him. He promptly suppressed the incipient revolt by a military slaughter in the Temple of three thousand men. Probably it was the news of this dreadful event that alarmed Joseph at Hebron, making him fear to return to Bethlehem.

The several bequests named above were not valid until confirmed by the emperor, Augustus Cæsar. To seek this confirmation Archelaus now set out for Rome. He was followed by a deputation of five hundred Jews protesting against his rule. Also he was followed by his elder brother, Antipas, who had reasonably expected to

receive the kingdom of Judea, and who now set himself to contest the claim of Archelaus. Nevertheless, Augustus confirmed the bequests of Herod, except that he assigned to Archelaus the title of Ethnarch of Judea instead of King, with the imperial promise of the latter title should his conduct prove him worthy. Thus with the death of Herod the supremacy of Judea in the Palestinian domain came to an end. The sceptre departed from Judah, and the lawgiver from between his feet, for Shiloh had come.

Archelaus returned to Jerusalem embittered, and entered upon a rule marked by the vices and severity, without the ability, of his father. His story thus far is probably the historical basis of the parable of The Pounds, Luke 19: 12–27. After a disorderly rule of nine years as Ethnarch of Judea, complaints prevailed, and Archelaus, suddenly summoned by Augustus to Rome, was banished to Vienne in Gaul.

Idumea, Judea and Samaria were then, 6 A. D., united as the Roman Province of Judea, and governed for the emperor by procurators, whose seat of government was Cæsarea. The sixth procurator was Pontius Pilate, who held office from 26 to 37 A. D., when he was deposed and banished.

During four decades under the milder rule of Antipas, Galilee enjoyed comparative quiet. Of what occurred at Nazareth in the twelve years following the return of the Holy Family from exile in Egypt, there is nothing to tell. The history of those years is an eloquent silence. To meet a natural and vehement curiosity, a variety of marvellous stories were invented in the early centuries, which passed into oral tradition, or were recorded in apocryphal

gospels. Of these the Protevangelium, the Arabic Gospel of the Infancy, the Pseudo-Matthew, and some others, are still extant. They not only tell us that all Nature stood still in the hour of the nativity, and that marvels attended the flight and sojourn in Egypt, but also they ascribe a number of puerile miracles to Jesus during his childhood at Nazareth. These apocryphal stories are of little interest and of no profit, except to illustrate by contrast the simplicity, the reserve, and the good taste of the veritable gospels.

There is no reason and no need to suppose that the childhood of Jesus differed outwardly from that of other children at Nazareth, or even that he was what is called a precocious child. We know certainly that he grew and waxed strong, becoming full of wisdom and grace, that his physical health and increasing vigor were attended by expanding intellect and spiritual aspiration.

> "For nature, crescent, does not grow alone
> In thews and bulk; but, as this temple waxes,
> The inward service of the priestly soul
> Grows wide withal."

No doubt the child Jesus had his playthings, and his playmates. His constant companions were his little cousins, James, Joses, Judas and Simon, with their sisters, children of Mary the wife of Clopas and sister-in-law of Mariam the Virgin. So intimate were the families that, especially in later years, they were usually regarded as one. It is quite possible that, at six years of age and after, Jesus went to school in the Synagogue, where the teaching was altogether oral, merely a citing and reciting of Scripture texts. But it was standing by the knee of his gentle young mother that he learned to read the Scrip-

ture himself, and to con the sacred roll, until under her loving guidance he became familiar with its story and its mystery, and knew by heart its glowing songs. Thus passed the childhood.

Jewish law required the men who were its subjects to attend the annual Pascha, or Feast of the Passover. It was not required of the women; yet Mary accompanied Joseph in these yearly visits to Jerusalem. The Pascha of the year 9 A. D. began on Friday March 29th, and continued as usual for a week. Jesus was now twelve years and three months old, or in his thirteenth year. As twelve was the legal age, his parents took him with them on this memorable occasion, to have him recognized as a Son of the Law, thus fulfilling all righteousness.

The country was quiet. Archelaus had been deposed and banished, and Coponius, the Roman procurator, was governing the province of Judea from his seat in Cæsarea. The Holy Family journeyed southward from Nazareth going up to Jerusalem, about fifty-four miles, in company with their kinsfolk and neighbors. The pilgrims beguiled the tedium of the way by singing the appointed Songs of Ascent, Psalms 120–134, or by recounting with patriotic fervor the stories of ancient days. For at every step they were treading on history, and its monuments were seen on every hand. On their left is the Shunem of Elisha, the Gilboa of Saul and Jonathan, the royal city of Jezreel; they cross the river of Kishon of Debora and Barak, and climb the Carmel of Elijah; before them lies the ancient city of Samaria now renovated and renamed Sebaste; they reach Shechem, and rest by Jacob's well, between Mts. Ebal and Gerizim, and camp there for the night; next day they pass Shiloh and Gibeah of Saul,

Bethel of Jacob, and Ramah of Samuel; then, ascending a rising ground, they overlook Jerusalem, the beautiful city, its towers and palaces kneeling in homage before the great white Temple of Jehovah our God. As they approach the gates, thronged with other pilgrims, they joyfully chant:

"I was glad when it was said to me,
Let us go unto the house of Jehovah.
Our feet shall stand within thy gates, O Jerusalem,
Jerusalem, the city that is compactly builded.

"Thither the tribes go up, according to the law for Israel,
To give thanks unto the name of Jehovah.
For there are set the courts of judgment,
The thrones of the house of David.

"Pray ye for the peace of Jerusalem;
Let them prosper that love thee.
Peace be within thy walls,
And security within thy palaces.

"For my brethren and companions' sakes,
Again I say, Peace be within thee.
Ever will I seek to promote thy good,
Because of the Temple of Jehovah our God."

When the services of the first two days of the Pascha were fulfilled, Joseph and Mary started to return home, but the boy Jesus tarried behind in Jerusalem. His parents not knowing this, but supposing him to be in one of the returning companies, went a day's journey. Then, after they had sought for him in vain at the camps of their kinsfolk and acquaintance, they returned, another day's journey, to Jerusalem. On a third day's search in the city, they found him Tuesday morning in the Temple, under one of the interior colonnades, sitting, the posture of a teacher, in the midst of the Doctors of the Law, both

answering and asking questions; and all that heard him were astonished at his understanding and his answers.[17]

Among the Doctors of the Jewish University who were amazed and confounded at the erudition and spirituality of the boy Jesus, we reckon Annas, lately appointed High Priest; and Caiaphas, his future judges; also the aged Hillel, the Glory of the Law, founder of the Liberal School; and Simeon his son and successor, afterwards president of the Sanhedrin, possibly he who had blessed the babe Jesus and pronounced the *Nunc Dimittis*. Gamaliel, the son of Simeon, the famous third head of the School and teacher of Saul of Tarsus, at this time a young man, was perhaps an amazed listener; and Philo of Alexandria, the famous Hellenizer, then likewise a young man, was possibly present.

Unawed by the august faculty in session, the mother of the boy Jesus kneeled beside him and put her arms around him, saying:

"Child, why hast thou thus dealt with us? Behold, thy father and I sought thee sorrowing."

There is a tone of gentle reproof in this maternal complaint which is quite reasonable and natural. Jesus rose to his feet, and with a new dignity replied:

"How is it that ye sought me? Wist ye not that I must be in my Father's house?"

Or more literally:

"Did ye not know that it is binding on me to be (engaged) in the things (affairs, interests) of my Father?"

These words repudiate the paternity referred to by Mary, claiming one higher, one even of God. Here in the Temple, in converse with the Doctors, first dawned upon the boy Jesus a consciousness of his celestial son-

ship and terrestrial mission, a consciousness doubtless obscure at first and only gradually clearing and expanding with maturing manhood. It was the new birth of his spirit. Perhaps herein is the chief reason why the history, giving no other incident in the course of thirty years, details so emphatically this visit to Jerusalem.

According to Jewish tradition it was at twelve years of age that Moses left the house of Pharaoh's daughter, that Samuel heard the voice calling him, that Solomon pronounced his first judgment, and that Josiah dreamed of his great reform. Now, at like age, to one greater than these, is revealed himself and his appointed work. Promptly he accepts and avows his mission.

Thus his first recorded saying was of his Father; his last dying words were to his Father. The thought of his Father dominated all his conduct and teaching. My meat is to do the will of my Father. His first, consecrating avowal was not understood by those who heard it. And so throughout his life it was his lot to be constantly misunderstood. He was in the world and the world knew him not. But Mary kept all these things and pondered them in her heart.

The foregoing episode marks the passage from childhood into youth. The family returned home to Nazareth. Then for eighteen years history is silent, saying only that Jesus advanced in wisdom as well as age, and in favor with God and man. Some facts, however, may be reasonably inferred. Only one face of the moon is visible; the other, though unseen, may in some respects be portrayed.

Having become a Son of the Law, Jesus was bound to attend annually certain feasts at Jerusalem. Doubtless

he fulfilled this righteousness. Hence also the city, the Temple, its services and desecration, were already familiar when he reached manhood.

Again, as a Son of the Law he was legally emancipated in some important particulars from parental rule. Nevertheless, he is recorded as voluntarily subject during this period of his youth unto his parents. Hence, along with his growth in wisdom and grace, an early and constantly manifest trait was humility.

He learned and practiced his father's trade; for, of himself it was asked, Is not this the carpenter? By a wholesome and admirable custom every Jewish boy was taught a trade. The Rabbis were sometimes known by their trades as surnames. Paul was a tent-maker. Jesus was a carpenter. He made or repaired tables and chairs, ploughs and yokes, and was paid wages for his work. Thus he dignified, for all time, manual labor. The Greeks and Romans, as Cicero tells, held mechanics in contempt, which we hear echoed in the Shakesperian phrase, Ye base mechanicals. Heathen opponents of Christianity in its early ages scoffed at its lowly origin. An historical instance, both curious and illustrative, may be noted. In the latter part of the fourth century, when the Roman emperor Julian invaded Persia, Libanius, a famous sophist of Antioch, asked of a Christian jeeringly, What is your carpenter doing just now? The answer was, He is making a coffin. Soon after came the news of Julian's death. Modern evolutionists there are who scoff at the Biblical account of creation as the carpenter theory, in scorn of its mechanical aspect as compared with their development hypothesis. They speak better than they intend; for the world was made by him,

and without him was not anything made that was made.

His youth was spent in quiet, patient industry, in a loving communion with Nature, and in thoughtful study of the written Word. In after years the Jews marvelled at his familiar knowledge of the Scriptures, saying, How knoweth this man letters having never learned; that is to say, having never attended the schools of the Rabbis. In his privacy he acquired also a knowledge of several languages. Besides the Aramaic, which was his mother-tongue and vernacular with the Jews, he learned the ancient Hebrew, and also the current Greek, which, introduced by the successors of Alexander the Great into Palestine, was the language of the court and of the cultivated classes. Possibly he knew the Latin tongue of the then dominant Romans. That he was bilingual is quite certain, for he quoted the Septuagint or Greek Scriptures. Yet it is noteworthy, that throughout his recorded life he never made any reference to profane history or literature. His was a life apart. He was a self-made man.

The years of his home life at Nazareth were his happy years. They were quiet, unostentatious, concealed from history. Notwithstanding the shadow on his birth, he was personally popular with the Nazarenes, enjoying a steady advance in favor with men. Yet far, far more did he enjoy his advance in favor with God. The gradually developing consciousness of his filial relation, and of his momentous embassy of love, filled him with joy unspeakable. That he did nothing wonderful, says Bonaventura, was itself a wonder. The masterly patience with which during thirty years of concealment he prepared for three years of public work, silently awaiting the coming of the

hour when with complete consciousness and perfected powers he should begin to work the works of his Father, is a lesson for all time to all mankind.

It was during this period of the youth of Jesus, tradition says when he was nineteen years of age, that Joseph died. Soon after, Jesus and his widowed mother went to live with the family of her sister-in-law Mary, the wife of Clopas of Nazareth, and such was the intimacy of the families that their children were called his brothers and sisters. In this union of families for the ten years following, he supported his mother by his labor as a mechanic. She had an own sister, Salome, the wife of Zebedee, whose home was at Capernaum, and whose two sons, James and John, became prominent in the subsequent history.

In the year 14 A. D., Augustus Cæsar died, and Tiberius Cæsar, the appointee of Satan, assumed the imperial purple. He reigned twenty-three years, seven beyond the death of Jesus in 30 A. D. Tiberius sent Pontius Pilate to be governor of Judea in 26 A. D., the year before that in which Jesus began his public ministry, and he continued in office until the decease of the emperor.

For many years, Philip I, Herod's eldest surviving son, lived disinherited in Rome as a private citizen. Antipas, his younger half-brother, was tetrarch of Galilee throughout the lifetime of Jesus. He built or rebuilt a city on the southwest coast of the lake, and naming it Tiberias in honor of the new emperor, took up his residence in it, thus locating near the centre of his realm. Philip II, the younger half-brother of Antipas, was during the same time tetrarch of the region north and east of the

lake. On taking possession of his realm, he renovated the town Bethsaida (house of fish) on the north coast of the Sea of Galilee, which he surnamed Julias after the daughter of Augustus, and occupied it for some years as the seat of his government. Afterwards he rebuilt a city twelve miles south of Mt. Hermon, called Paneas after the sylvan god Pan, and renamed it Cæsarea in honor of Augustus. It was known as Cæsarea Philippi, to distinguish it from the Cæsarea on the Mediterranean coast. Personally Philip II was the best of the Herods; Antipas the worst.

Herod the Great had in succession ten wives, the first five and their children are the only ones that figure in history. The following table exhibits these and will serve to clear the somewhat intricate relations of the Herodian family.

A. Herod the Great.

Wives.	*Sons.*	
i. Doris	1. Antipater	Executed by their father.
ii. Mariamne, a princess	2. Aristobulus	
	3. Alexander	
iii. Mariamne, d. of Simon	4. Herod Philip I.	Lived at Rome.
iv. Malthace, a Samaritan	5. Herod Antipas	Tetrarch of Galilee.
	6. Archelaus	Ethnarch of Judæa.
v. Cleopatra	7. Herod Philip II. m. Salome, d. of Philip I. and Herodias.	Tetrarch of Northern part.

B. Children of Aristobulus.

1. Herod Agrippa I.		King of Judæa (Acts 12 : 1).
2. Herodias, married Philip I; then Antipas.		

C. Children of Herod Agrippa I.

1. Herod Agrippa II.	(titular king, Acts 25 : 13)	Tetrarch of N. part.
2. Berenice		Named in Acts 25: 23.
3. Drusilla, m. to Felix		Named in Acts 24: 24.

VI

THE INAUGURATION

A HALF year before the birth of Jesus at Bethlehem, John was born at Hebron. Both births were miraculous. The one child was of royal, the other of priestly lineage. They were kindred. The childhood of the one at Nazareth, and that of the other at Hebron, were contemporary. Both were early taught lessons of practical piety. Except once while infants, it is probable they never met until mature manhood, and so were unknown to each other by sight.

The boy John grew and waxed strong in spirit. His parents already aged could hardly, in the order of nature, have lived much beyond his childhood. What would the orphan boy do? The angel of his annunciation, while divinely naming him The Gift of Jah, and promising an early and constant fullness of the Spirit, decreed for him an abstemious life. He was to be a Nazirite from his mother's womb, as were the reforming judges, Samson and Samuel. The law of the Nazirite forbade drinking wine, shaving the hair, and touching a corpse. In pursuance of the ascetic life to which he was thus devoted, he retired in early youth from Hebron, and took up his abode in the Wilderness of Judea.

The great and terrible wilderness of Mts. Horeb and Seir, in which the tribes wandered and suffered for forty years, was prolonged northward into Judea along the west coast of the Dead Sea, even beyond Jericho. This

prolongation occupies fully one-fourth of the district of Judea, of which another fourth is the Philistine plain along the shore of the Mediterranean, and the remainder is the hill country of Judea lying between, and crowned with Hebron at its summit. The eastern region along the Dead Sea is desert and desolate, unhabited and almost unhabitable save by wild beasts and reptiles. It is not wholly destitute of vegetation, having here and there spots of pasture and clumps of stunted trees. But the rocky ground is untillable, and abounds in pits of slime. The deadly influence of the asphalt sea spreads over it like a pall. It is the valley of the shadow of death.

In this dreary desert John spent at least fifteen years before his showing unto Israel. His food was locusts and wild honey, his raiment a sackcloth shirt. A life of abstinence, of exposure, of hardships ; a seclusion, a thoughtful silence, a solitary self-communion ; a patient, contemplative preparation of fifteen years for less than one year's ministry. In him patience had her perfect work.

At last when he was thirty and a half years old, the summons came, and John emerged from his solitude. Taking his stand on a rock overlooking the frequented highway between Jerusalem and Jericho, he cried aloud to those passing by :

"Repent ye, for the Kingdom of Heaven is at hand."[18]

A crowd soon collected, drawn at first by curiosity. A strange figure, on his lofty pulpit of rock, outlined against the blue sky, clothed only in a sackcloth shirt girdled by a leathern strap, his legs and arms naked, his head bare, his long black hair and beard unkempt, a

staff in his hand which he waved as he cried again and again:

"Repent ye, for the Kingdom of Heaven is at hand."

Men of our time and clime would say, a lunatic at large, a Meg Merriles, or perhaps the Wandering Jew. But the Jews of that day recognized the rebuking garb and cry of a reforming prophet, their ideal of Elijah, and they said, Is it indeed he, the promised of Malachi?

The nation was then groaning under the oppression of Tiberius Cæsar, emperor, and of his creature Pontius Pilate, governor of Judea, and of Herod Antipas, tetrarch of Galilee, and of Caiaphas and Annas, irregularly appointed by the Roman power high priests in the desecrated Temple at Jerusalem. The land swarmed with hungry Roman soldiers whose meat was violence, and with thirsty Jewish publicans whose drink was extortion. The languishing people knew that their sacred books foretold a deliverer, a Messiah, an anointed King, who in the hour of their deepest need should appear, reestablish the throne of David, and reign in righteousness. Expectation was now rife, for the time was ripe. The sudden startling proclamation by the wayside stranger of a heaven-born kingdom, enlivened the long deferred hope, and they asked one another, Is not this he, the Christ?

John led the swelling crowd down the steep road past Jericho to the Jordan ford. Standing there by the edge of the stream, he preached to the multitude gathered under the shade of the tamarisks and overhanging willows, the baptism of repentance unto the remission of sins; and many were baptized of him in the river Jordan confessing their sins. The preaching and baptizing was protracted day after day, for many days. A revival of religion stirred the hearts of the people. It spread



JOHN THE BAPTIST AT THE RIVER JORDAN

abroad and many came from Jerusalem, and from all Judea, as well as from the region round about Jordan, to hear the new prophet, and consecrate themselves anew in baptism.

The preaching of John was very plain, personal and practical. His constant theme was, Repent and do the works of repentance. Nor did he butter his words. When he saw many of the jealous Pharisees and haughty Sadducees, who ever sought to swim with the popular tide, coming to him for baptism, he cried:

"Ye offspring of vipers, who warned you to flee from the wrath to come? First bring forth fruit worthy of repentance. Think not to be spared because ye have Abraham to your father; for God is able of these stones to raise up children to Abraham. And every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire."

To them he speaks in the severe imagery of the wilderness; vipers, stones, barren trees; but to the common multitude who asked, Teacher, what must we do? he said, Share your goods with the needy. To the tax-gathering publicans who asked, Teacher, what must we do? he said, Extort not more than is appointed. To the hired soldiers who asked, Teacher, what must we do? he said, Do no violence, nor accuse any, but be content with your wages. Charity, honest dealing, forbearance, quiet contentment; these were wholesome teachings.

Impressed by the dignity of the prophet, by his fearless bearing, and by his refined doctrine, the people were reasoning in their hearts, Surely this is the Christ. But John, catching the whispered word, answered them all:

"I indeed baptize you in water; but there cometh he that is mightier than I, the latchet of whose shoes I am

not worthy to stoop down and unloose; he shall baptize you in the Holy Spirit and fire."

As the Pharisees and Sadducees play an important part in the subsequent events, it will be well to give, on this their first appearance, a brief account of them. John's denunciation is a fair premonition of their character and conduct.

The Pharisees, the Separated, a religious sect, were extreme formalists. They held that besides the written law there was given to Moses an oral law to complete and explain the written law, and that it had been transmitted orally. In addition they held traditions of decrees of the prophets and sages, and of legal decisions by ecclesiastical authorities. Upon the strictest conformity to all these they insisted, formalizing and defining the minutest particulars of ritual observance. The Mishna, or second law, which forms the first part of the Talmud, is a digest made in the second century A. D. of Jewish traditions and rituals. It abounds, for example, in minute distinctions as to what is clean and unclean, prohibits even touching unclean things, and in case of contact, prescribes elaborate purifications. By such weak and beggarly elements, they laded men with burdens grievous to be borne, and because of their tradition made void the word of God. They taught, moreover, the doctrine of necessitated will, of resurrection from the dead, of a future state, and of angelic spirits both good and evil. As a class they were not wealthy, but belonged to the middle and lower social orders. Josephus says they lived frugally, not yielding to luxury, but following the leadership of reason, and hence had great weight with the populace. That they were proud and self-righteous was an inevitable consequence of their intense formalism; for it is evident that

men whose lives were spent in the ceremonial ritualism of the Mishna, would acquire a self-complacent, spiritual pride incompatible with true devotion.

The Sadducees were a religious sect in opposition to the Pharisees. Though holding to many traditions, they denied that any supplementary oral law was given to Moses, and maintained the sufficiency of the written law. Also they denied necessitated will, the resurrection from the dead, and the existence of angels or spirits. As a class they were free-thinkers, less numerous and less influential with the populace than the Pharisees, but wealthy, luxurious, haughty and aristocratic, and holding the chief offices of public trust.

The Scribes, so often named in connection with the Pharisees, were not a religious sect; indeed many were Pharisees. They were lawyers or doctors or teachers of the law; they were the learned class. They devoted themselves to a careful study of the scriptural text, laying down and following rules for transcribing it with the most scrupulous precision. In the words of Ezra the Scribe, the duty of a Scribe was to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments. The words of the Scribes as interpreters came to be honored above the law. Their passion for distinction was insatiable, and the ascending scale of Rab, Rabbi, Rabban, presented so many steps on the ladder of ambition. For the Scribes the best places at feasts were reserved, and the chief seats in the Synagogues. The salutations in the market-place, the reverential kiss given by pupils to their teacher, or by Rabbis to each other, the greeting of Abba, Father, the long robes with wide fringes, the broad phylacteries, all these enter into the picture of a Pharisaic Scribe so vividly sketched by Matthew.

A report of John's preaching and baptizing reached Jesus at Nazareth. It was near the beginning of February, A. D. 27, and Jesus was thirty years of age. His hour was nigh. His herald had announced him. He put away his tools, kissed his mother good-bye, shouldered a knapsack, and with a new wander-staff in hand, walked across the country to the camp-meeting.[19]

> "It was a green spot in the wilderness,
> Touched by the river Jordan. Softly in,
> Through a long aisle of willows, dim and cool,
> Stole the clear waters with their muffled feet,
> And, hushing as they spread into the light,
> Circled the edges of the pebbled pool
> Slowly, then rippled through the woods away."

Here at high noon Jesus presented himself to John for baptism. John, it may be, was made aware that this was his kinsman, of whom, though unseen since infancy, he had heard from his parents and others. He knew him to be a sinless man, but not that he was the one whom he heralded. Awed by the presence of such manly purity, John, with instinctive humility, at once said:

"I have need to be baptized of thee, and comest thou to me?"

But Jesus answering said unto him:

"Suffer me now, for thus it becometh us to fulfill all righteousness."

This is his second recorded utterance. But why indeed should Jesus be baptized? It has been aptly said, Not that he should be sanctified by the water of baptism, but that the water of baptism should be sanctified by him.

And Jesus, when he was baptized, went up straightway out of the water, and in the centre of a semicircle of a thousand witnesses, kneeled upon the strand with out-

stretched hands and upturned eyes in prayer. Then the blue curtain of the upper sky was drawn aside by angel hands, and a broad beam of celestial light, in which the sun turned pale, illumed the scene. Then saw they the Spirit descending in bodily form as a dove, circling in the aerial light, narrowing its flight, and resting upon him. And a voice came out of the heavenly glory, saying:

"Thou art my beloved Son; in thee I am well pleased."

Then John knew that this, his stainless kinsman, was the very Christ of his appointed message. For afterwards he testified saying:

"At first I knew him not; but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. And I have seen and bear witness that this is the son of God."

Here where the Old Testament and the New Testament conjoin, where the old dispensation merges into the new dispensation, is the only recorded instance wherein the persons of the divine Trinity were simultaneously manifest. And fitly so, for on this august occasion, the beginning of the gospel in the descent of the Spirit from the Father, the man Jesus of Nazareth came out from the dim consciousness awakened in his boyhood in the Temple and enlightened gradually in the course of years, unto a full, completely clear and distinct, adequate and intuitive knowledge of his divine personality and Sonship, co-equal with the Father and the Spirit in the holy, blessed and glorious Trinity.

No sooner had Jesus risen to his feet, than he found

himself constrained to follow the dove, who slowly winging on before led him away, far away into depths of the Wilderness, and left him there alone to undergo another baptism, to be tempted of the devil.[20]

Here is an insoluble mystery: The second person of the holy Trinity, just honored and proclaimed by the first person, immediately humiliated by the third person, driven into solitude, there to be led to and fro and, in so far, subjected by the devil, indeed to be tempted by him to sin. How vast the downward plunge from the highest height at once to the lowest depth. Who can tell the measure of this celestial diameter? To be tempted. How could the divine Son, though incarnate, be tempted? There is no answer. Was it in him *posse non peccare*, or *non posse peccare?* No answer. But we know, 'Tis one thing to be tempted, Escalus, another thing to fall. God never made but two men, Adam and Jesus. In each was realized his ideal of a man. The first Adam was tempted and fell; the second Adam was tempted and fell not. And so this also we know, that having been himself tempted, he is able to succor them that are tempted.

In view of the extraordinary facts, so briefly sketched, imagination takes fire, and irresistibly depicts the several scenes in minute detail; though restrained by a reverent regard for the scanty outline given, wherein invisible things are clearly seen, being perceived through the things that are made known, and by reasonable conceptions, bringing to light the hidden things of darkness, and making manifest the counsels of the heart.

In those days Satan was abroad. He had been wandering among the nations, inspecting his terrestrial realm, and was satisfied in seeing his progressive work of ruin well done. But, jealous of John, he was present at the

baptism of Jesus. He saw the dove descend, and heard the approving voice. Startled, nigh thunder-struck, awhile he surveys the exalted man with wonder; then in dire consternation with envy fraught and rage, spreading his broad wings upon the subservient air, he swoops headlong, downward to the dark region between the world and Hades. There in mid air he, the Prince of the Power of the Air, summons to high council all his mighty peers. Within thick clouds, before his throne of flame, the assembly meets. First Herod in disgrace is banished to lowest hell, a failure and a fraud. Then Satan, lamenting his fancied security for the past thirty years, announces that the seed of the woman, dreaded through so many centuries, having escaped the slaughter done at Bethlehem by his blundering tool, was now a man, recognized and consecrated by the heavenly powers. He ends his speech with the monition:

> "Ye see our danger on the utmost edge
> Of hazard, which admits no long debate,
> But must with something sudden be opposed,
> Ere in the head of nations he appear,
> Their king, their leader, and supreme on earth."

The councillors anxiously consult, and in conclusion:

> "Unanimous they all commit the care
> And management of this main enterprise
> To him, their great dictator, whose attempt
> At first against mankind so well had thrived."

Satan accepted the grave commission arrogantly saying:

> "I, when no other durst, sole undertook
> The dismal expedition, to find out
> And ruin Adam, and the exploit perform'd
> Successfully. A calmer voyage now
> Will waft me; and the way found prosperous once,
> Induces best to hope of like success."

The assembly dissolves and returns below, a shower of baleful stars; while towards the destined planet, Satan shoots upward, an obelisk of fire.

Satan haunted the wilderness. With the wisdom that cometh from below, he would use, not force, but well couched fraud, well-woven snares. First he would reduce the son of man to extremity by hunger, the great motive power of the world, whose excess drives men into crime.

Jesus passed forty days without food, as did Moses and then Elijah in this same wilderness. Here was an intense physical tension, followed by languishing weakness. And Jesus was alone. But no; with him were the beasts of the desert, so wild that they were tame. They harmed him not, for to the sinless it was promised, The beasts of the field shall be at peace with thee; and —

> "Thou shalt tread upon the lion and the adder,
> The young lion and the dragon shalt thou trample under foot."

But Satan hoped that, frantic with hunger, this man also would become as one of them, that the physical strain would rupture the spiritual restraint, and rush into brutish rebellion.

The lenten season passed with no sign of yielding. The wily tempter saw that something must be added. Not death, which was near; that would not do. He wanted something worse; he sought for sin. If only he

could inject a doubt, incite a wayward act. Man's extremity, it is said, is heaven's opportunity. Yes. But also it is hell's opportunity.

Jesus is sitting at the foot of a tamarisk tree, faint, weak, exhausted, famishing, suffering the fearful pangs of deadly hunger. Satan comes to him in the guise of a prophet. Is this John? No. Jesus knows not who. The seeming prophet speaks kindly:

"Young man, are you suffering?"

"Yea."

"From hunger?"

"Yea."

"Let me help you to rise, and give you to eat."

But without aid Jesus rises to his feet, and with suspicion confronts his hypocritical adversary.

Now a great duel is to be fought. Standing eye to eye are the champions of heaven and hell, and the wager of the single combat is the sovereignty of the world. The one paladin is at every disadvantage, weakened by fasting and dizzy with faintness, alone, with no support, abandoned, taken unaware of the cause and of his foe; the other is alert, skilled, able, keenly aware of his risk although already in full possession of the prize at stake, and is supported by a legion of demons expectantly perched on every rock, grinning from every bush, and swarming like bats in the trees. The sword play begins:

"You are famishing?"

"Yea."

"Why so?"

"It is his will."

"Whose?"

"My Father's."

"Bah! Have we met before?"

"It may be."

"Are not you the young man I saw baptized six weeks ago, to whom the heavens opened, on whom the dove descended, and of whom the voice said, Thou art my beloved son?"

"I am."

"Beloved?"

"Yea verily."

"And left with the beasts to famish?"

"Yea."

"Bah! Hallucination."

"Nay, nay."

"You believe yourself the Son of God?"

"I do."

"Hungered?"

"Yea."

Satan stooped, picked up a stone about the size and shape of a loaf, and holding it before him, said tauntingly:

"Well then, if thou art the Son of God, command this stone that it become bread."

This was an adroit thrust. It proposed an apparently easy and complete test of the sonship, if in the least doubted, together with a relief of the carnal pressure, the lust of the flesh, by which Satan had often triumphed. But Jesus instantly parried the thrust with the sword of the Spirit.

"It stands written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Satan's master-stroke was foiled. He shrank away into the gathering night. Jesus exhausted, and again prostrate, slept.

The temptation was addressed to his divinity; it was answered in his humanity. He foiled it not as very God, but as very man. It was repeated at Calvary in, If thou be the son of God, come down from the cross. Now, he does not answer the doubt; then, he does not answer at all.

Next day, about the hour of evening sacrifice, Satan returned. He was disguised now as a priest, in mitre, robe, ephod and embroidered girdle, and carried in his hand a roll of the book of the law. Endowed with authority, he said to Jesus:

"Come."

At once they were in Jerusalem, in the Temple, on the pinnacle of the Temple. Its recent renovation had added to the Sanctuary, ναός, a towering portico, which overlooked the whole Temple, ἱερόν, and thus was properly the pinnacle. Standing together on the flat top of this lofty height, and looking down on the great altar smoking with the evening sacrifice, and on the serving priests and praying people, the priest-like tempter said to Jesus:

"Seest the sacrifice?"

"Yea."

"Knowst its meaning?"

"Yea, it is I."

"Thou? Bah! Dost love this people?"

"Yea, verily."

"Wouldst be their priest and king?"

"Yea."

"Wilt be despised and rejected."

"Alas!"

"Unless, indeed you ——"

"What?"

Satan remembered the sword of the Spirit by which he had been foiled. He bethought him that now, in his priestly guise, he might venture to appropriate it himself. But he blundered, or perhaps bungled it purposely, in the reply:

"Why this: If indeed thou be the Son of God, cast thyself down hence; for it stands written, he shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Assembled Israel, seeing thee descend with angelic guard, will at once recognize and joyously accept its Messiah."

But Jesus, though loving and longing, did not yield to the lust of the eyes, but detecting the fallacy, the presumption of the proffered test, warded off the insidious blow of his adversary with his own true blade, saying:

"It stands written, Thou shalt not tempt the Lord thy God."

Satan, smitten with amazement, vanished, and Jesus found himself again in the lone wilderness.

Night was coming on. Satan, having found the inroad of hunger a failure, and now baffled in his attempt to excite a rebellious tempest within the soul of Jesus, resolved in his rage to storm its defensive outworks. He summoned in malignant cruelty the powers of the air and darkness to his aid. Gathering clouds doubled the night. The wind in active preparation, swept through the haunted wilderness in heavy gusts; and from the leafy copse came no longer whisperings and sighs, but groans and voices in angry contention, and weird mocking laugh-

ter, mingled with the rustling and whizzing of wings. The air to its remotest depths was peopled, a vast amphitheatre seen by the fitful lightnings, with an assembling multitude of faces, grim and darkly undefined, innumerable, and settling in frowning expectation. At midnight hour the storm burst in dire fury. Pelting rain beat the ground, freezing hail tore the foliage, whirling wind twisted trees from their roots and wafted them as feathers in mid-air. A lightning flash, like a flaming sword, split the darkened firmament, which closed again with crashing reverberations. The ground heaved and rocked in the giant grasp of an earthquake. The beasts of the desert, abandoning their lairs, rushed madly to and fro with wild howls of terror. Broad sheets of light fell like curtains from sky to earth, and vanished with stunning explosions. The crashing of the tornado through the forest, vying with the thunder in its hideous roar, was mingled with shrieks and yells, gibes and curses, fierce clamors, and the weird shoutings of a multitude. The frightened hours lost their measured course, and prolonged the dreadful night. The sun delayed his coming. The infernal powers, loosed in high revel, incited each other saying, Let us work the works of him that sent us, while yet it is night; for the day cometh, when no demon can work.

> "Thus passed the night so foul till Morning fair
> Came forth, with pilgrim steps, in amice gray;
> Who with her radiant finger still'd the roar
> Of thunder, chased the clouds, and laid the winds,
> And grisly spectres, which the fiend had raised
> To tempt the Son of God with terrors dire.
> And now the sun with more effectual beams
> Had cheer'd the face of earth, and dried the wet
> From drooping plant or dropping tree; the birds,

Who all things now behold more fresh and green,
After a night of storm so ruinous,
Clear'd up their choicest notes in bush and spray,
To gratulate the sweet return of morn."

Satan, now in the guise of a gentleman, his favorite and most dangerous mask, approaches Jesus leaning for support on a rock, almost lifeless from enforced fast, vigil, and exposure. He feigns great surprise, expresses gentle sympathy, and offers to relieve his pain and destitution. Come with me, says he, and I will do thee good. Jesus feeble as he was, found himself constrained to go, and was led up onto a supernatural mountain, exceeding high. Together they stand upon the lofty summit and look abroad. Satan waves his wand, and the convex world gradually turns to concave, slowly lifting its expanding horizon to a level with their eyes. With a princely air he shows Jesus all the kingdoms of the world, and the glory of them, in a moment of time. In the far benighted East, lies the eastern Babylon, the seat of the three great Empires, now in ruin, but replaced by the unconquered Parthian power at Ctesiphon. Behold it issuing from the city gates for war against the Scythian.

"He looked and saw what numbers numberless
The city gates outpour'd, light-armed troops,
In coats of mail and military pride;
In mail their horses clad, yet fleet and strong.
He saw them in their form of battle ranged,
How quick they wheel'd, and flying behind them shot
Sharp sleet of arrowy showers against the face
Of their pursuers, and overcame by flight.
Such and so numerous was their chivalry."

He turned, his gaze sweeping over Antioch and Athens, to the enlightened West. Behold the city of

the seven hills, the western Babylon, whose radiating roads stretch to the watery confines of earth, whence fleets extend her sway.

> "The city, which thou seest, no other deem
> Than great and glorious Rome, queen of the earth.
> All nations now to Rome obedience pay,
> To Rome's great emperor, whose wide domain,
> In ample territory, wealth and power,
> And long renown, thou justly may prefer
> Before the Parthian. These two thrones except,
> The rest are barbarous, and scarce worth the sight.
> These having shown thee, I have shown thee all
> The Kingdoms of the world and all their glory."

Jesus gazed upon the magic panorama with longing eyes. Satan was seeking to stir in him that last infirmity of noble minds, ambition. Believing that every man has his price, he hoped to purchase him with the pride of life. He now calls attention to himself. Lo, a change!

> "High on a throne of royal state, which far
> Outshone the wealth of Ormus and of Ind,
> Satan exalted sat. His haughty head
> The likeness of a kingly crown had on,
> His hand a sceptre swayed."

He sits some moments in quiet majesty, hoping to impress the dazed man at his footstool; then descends from the aerial throne, takes off his crown, and offering them to Jesus, says:

"To thee will I give the authority over all those kingdoms, and the glory of them; for it hath been delivered unto me, and to whomsoever I will I give it. If thou therefore wilt bend thy knee to me, all shall be thine."

But Jesus, then for the first time recognizing the Adversary, instantly commanded:

"Begone, Satan. It stands written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The sword of the Spirit was still in his hand, and with this final, fatal stroke he conquered. The whole phantasmagoria vanished, sudden darkness engulfed the world, and Satan fell like lightning from heaven afar to his own place.

Instantly eager angels, no longer restrained, found Jesus lying in the midst of the wilderness unconscious. With loving hands and softly waving wings, they bear him aloft and away to a pleasant grove surrounding a luxuriant garden, where was a spacious royal tent of blue fabric borrowed from the sky, upheld by golden shafts of light. Laid gently on a richly cushioned couch, they anxiously bend over him, bedew his temples with their tears, and fan him with their perfumed wings. Revived, they offer him on bended knee, from platters of translucent gold, bread and wine. When strength returns and the pulse of life beats free, a luxurious banquet is spread of nectar and ambrosia, garnished with rare fruits of the celestial Paradise. Now while he feasts a choir of seraphim, with harps attuning, chaunt a triumphal anthem of praise.

> "True image of the Father; whether throned
> In the bosom of bliss, and light of light
> Conceiving; or, remote from heaven, enshrined
> In fleshly tabernacle; thou hast avenged
> Supplanted Adam, and, by vanquishing
> Temptation, hast regained lost Paradise.
> Hail, Son of the Most High, heir of both worlds,
> Queller of Satan! On thy glorious work
> Now enter, and begin to save mankind."

Ended the feast and pean, then dusky Evening and

balmy Slumber came, hand in hand, to offer rest. The curtains of the tent are closed, four ardent cherubim with flaming swords stand sentinel, and Jesus sleeps.

Paradise lost in the garden; Paradise regained in the wilderness.

With a sharp reminiscence of the humiliation and struggle which he was led into and then delivered from by the Spirit, Jesus afterwards taught his followers to pray, Lead us not into temptation; but, if it must be, deliver us from the Tempter.

He himself throughout life was beset by many further trials. The Adversary had been cast down, but not destroyed. He departed only for a season. Soon he renewed the affliction and the smiting, which culminated at Gethsemane and Calvary. Then he entered on a fierce and truceless war, lasting now through two millenniums, and still prolonged by the sullen and slowly retreating foe; while the ascended Christ waits at the right hand of the God of Hosts until he makes his enemy his footstool.

VII

THE ATTESTATION

AT some time during the forty days, John the baptizer moved up the river Jordan to Bethabara, or house of passage. This was an upper ford midway between the lakes, where, in the days of the judges, Gideon intercepted the fleeing Midianites. Near by was a village called Bethany of Peræa or beyond Jordan, to distinguish it from the Bethany near Jerusalem. Here John pursued his vocation. Multitudes attended, many hearers were baptized, and all held him for a prophet. Shortly after the forty days, Jesus returning from the wilderness came to Bethabara, and mingled in the crowd of the people.

The religious revival awakened by John had made such a stir throughout the country, and even in Jerusalem, that it attracted the attention of the Sanhedrin, *συνέδριον*, an assembly sitting together in council. This was the high ecclesiastical court of the Jews, consisting of the high priests and selected elders and scribes and lawyers, to the number of seventy members, and having authoritative oversight especially of all matters relating to the religion of the Jewish state. It was legitimate, therefore, that this court should inquire into the preaching and baptism of John. Accordingly, it commissioned a deputation of priests and Levites, among whom were certain Pharisees, all probably members of the council, to visit Bethabara seeking information.[21]

Now the hour is come for the temptation of John. As the haughty Sanhedrists in their robes of state and with broad phylacteries bound upon their foreheads, approach with measured step and slow the baptismal scene, the crowd respectfully gives way and awaits in silent awe the official investigation. The prophet, yea more than a prophet, the immediate herald, meets the commissioners on the river bank beneath the wide spreading foliage. They ask him:

"Who art thou?"

John knew the surmise which was whispered abroad that he was the Christ. So, replying to the thought of the Sanhedrists, he confessed, saying:

"I am not the Christ."

"What then? Art thou Elijah?"

"I am not."

"Art thou the prophet?"

"No."

The increasing brevity of John's answers savors of growing impatience. Perhaps they saw this, and less curtly than before ask him again:

"Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

"I? I am nobody, merely a voice, crying in the wilderness, Make straight the way of the Lord."

Thereupon the Pharisees of the deputation asked:

"Why then baptizest thou?"

Had John in reply to these questions professed to be somebody, one authorized to baptize, the next question would have been, What sign showest thou? This was Jewish custom. Elijah had attested his prophetic mission by signs from heaven. Similar evidence would have been required of John. But unlike his prototype,

John throughout his career did no miracle. Such work would have confused him in the minds of men with the one he heralded. But on this occasion, to refuse a sign would discredit himself. Hence he made no direct reply to the question, Why then baptizest thou? But his eye falling on Jesus standing in the midst, he said:

"I baptize in water. But in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. He shall baptize you in fire."

Perhaps each of these Sanhedrists thought that John appropriately referred to him, and was flattered. Anyhow they had to be satisfied with the humble self-renunciation of the truly great man, for they got no more, and so went their way.

John did not point out Jesus to the constituted authorities; but the next day, seeing Jesus coming to him, he cried aloud to the common people around about:

"Behold the Lamb of God which beareth the sin of the world. This is the Son of God."[22]

The startling attestation did not, apparently, take effect. It was more than could be at once received. But next morning about ten o'clock, as John and two of his young disciples were conversing, he saw Jesus passing by, and said to them:

"Behold, the Lamb of God!"

Then the two disciples followed Jesus, who turned and said:

"Whom seek ye?"

They answered indirectly, asking timidly:

"Teacher, where abidest thou?"

"Come," he answered kindly, "and ye shall see."

So the young men went with him to his lodging in the village, and abode with him that day. It was the Sabbath. After some converse, one of the two, Andrew by name, went out first and found his brother Simon, and told him:

"We have found the Messiah."

This surname, Messiah, is Hebrew for Christ in Greek, for Anointed in English.

Then Andrew brought Simon his brother to Jesus; who, looking intently upon him, said:

"Thou art Simon the son of Joanes; thou shalt be called Cephas."

This surname, Cephas, is Aramaic for Peter in Greek, for Rock in English.

The other one of the two young men who had followed Jesus was doubtless John, a son of Zebedee and Salome, the sister of the Virgin Mary, and hence was cousin to Jesus. He also went forth, and found his brother James, and brought him to Jesus. All four of these young men lived at Capernaum, or its suburb Bethsaida in Galilee, and were trading fishermen. The little room where they were assembled on that Sabbath day, listening to Jesus, was the cradle of the Christian Church.

The next day, Sunday, Jesus proposed to return to Galilee with these four, now his companions. Upon starting they met with Philip, who, being also of Bethsaida, greeted his fellow-townsmen. To him Jesus in passing on, said:

"Follow me."

A word from the others to the astonished Philip was sufficient. Immediately he assented, then hastily found

his friend Nathaniel of Cana in Galilee, to whom he announced:

"We have found him of whom Moses and the prophets did write, Jesus of Nazareth."

Nathaniel, disposed to be skeptical in so weighty a matter, said:

"Can any good thing come out of Nazareth?"

Here is a glimpse of the bad repute of Nazareth, heightened it may be by the usual jealousy of neighboring villagers. Philip answered simply:

"Come and see."

Jesus saw Nathaniel coming to him, and graciously said:

"Behold an Israelite indeed, in whom is no guile."

A personal compliment, rare from those lips. But Nathaniel, not pleased perhaps with this prompt commendation by a questionable stranger, asked curtly:

"Whence knowest thou me?"

Looking him expressively in the eyes, Jesus said:

"Before Philip called thee, when thou wast under the fig tree, I saw thee."

Probably Nathaniel, when under the fig tree, was engaged in private devotion, and believed himself screened from all but divine eyes. That Jesus divined his secret service, convinced him. So at once making the first full confession, he responded heartily:

"Rabbi, thou art the Son of God; thou art the King of Israel."

Pleased with this ready attestation, Jesus replied:

"Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these."

Then he added, with an allusion to the ladder of

Jacob's vision, introducing it with that solemn and emphatic formula, now first heard:

"Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

How readily these ingenuous youths believed and engaged! Their noble hearts fresh and free were already beating in unison with one loving and true. A word welds them. The sky-born rain-drop and the earth-born dew-drop, touch and are one. The magnet stirs many metals, but steel leaps into contact, and then is ever itself magnetic.

It has been supposed that the personal appearance of Jesus was a part of his attractive power. This gives occasion for some words about it. Happily there is no authentic portrait of him on canvas or in marble extant; happily, for were there one, it would be idolized. But mankind cannot avoid forming an ideal picture of him, influenced by inferences from Scriptural hints, and by its own predilections.

The early Church, under persecution, was averse to a pictorial representation; and viewing with repugnance the beautiful statues of the Greek and Roman gods, it found sympathetic comfort in dwelling on the figurative statements of Isaiah that, "His visage was marred more than any man, and his form more than the sons of men;" that, "He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him;" and that, "We did esteem him stricken, smitten of God and afflicted." Accordingly Justin Martyr describes him as "without beauty, glory or honor." Origen says: "His body was small, ill-shapen and ignoble." Clemens

of Alexandria says: "His beauty was in his soul and in his actions, but in appearance he was base." And Tertullian says: "His body had no human handsomeness, much less any celestial splendor."

This conception lingered long and has never been wholly effaced. But after Constantine, in the Church politically victorious, the opposite ideal prevailed. The beauty of David and of Solomon was attributed to him by Augustine, citing: "Fair, fair art thou above the sons of men, the chiefest among ten thousand, and altogether lovely." And Jerome says: "Certainly a flame of fire and starry brightness flashed from his eyes, and the majesty of the Godhead shone in his face." John of Damascus, in the eighth century, says that he resembled his mother, that he was beautiful and strikingly tall, with fair and slightly curling locks, on which no hand but his mother's had ever passed, with dark eyebrows, black beard, an oval countenance, a pale and olive complexion, bright eyes, an attitude slightly stooping, and a look expressive of patience, nobility and wisdom. But the famous Latin letter of Publius Lentulus, supposed to be a procurator of Judea and contemporary with Pilate, though evidently apocryphal and probably not older than the twelfth century, is yet so interesting for the history of Christian art, and so clearly derived from long current traditions, that it may be quoted at length. It is addressed: "The President of the people of Jerusalem, to the Roman Senate, Greeting"; and says:

"At this time has appeared a man who lives till now, a man endowed with great powers. Men call him a great prophet, and his disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, and cures the sick of all manner of diseases. This man

is of noble and well proportioned stature, with a face full of kindness, yet firm, so that the beholders both love him and fear him. His hair is the color of wine, and golden at the root, straight and without lustre, but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes. His forehead is even and smooth, his face without blemish, and enhanced by a tempered bloom. His countenance is ingenuous and kind. Nose and mouth in no way faulty. His beard is full, of the same color as his hair, and forked. His eyes are blue, and extremely brilliant. In reproof and rebuke he is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen him to laugh; but many, on the contrary, to weep. His person is tall, his hands beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men."

The painters and sculptors of Christendom in medieval and modern times have vied with one another to depict or model the man on the general type here described. This artistic reiteration, though varied, of perfect manly beauty has fixed the ideal, so that not only in art but in the minds of men the representations of the Nazarene resemble one another. Not any one is universally accepted, but perhaps among the Salvator pictures the Christ of the Cenacolo, by Leonardo da Vinci, is most generally approved, and among the Ecce Homo pictures, that by Guido. A sober judgment, however, while disapproving the ancient caricature and pleasingly impressed with the modern type of perfected beauty, would perhaps refrain from an enthusiastic extreme, and favor a representation of medium comeliness as more probably in accord with the historical reality. Such view avoids

the offense of deformity on the one hand, and on the other the largely sensuous attraction of physical perfection in form and feature, a needless and unworthy addition to spiritual personality.

Jesus with his six companions left Bethabara on Sunday to return to Nazareth. He wanted to see his mother, and allay the anxiety she would naturally feel because of his protracted and unexplained absence of more than six weeks, much longer than was expected when he left home. The distance to be walked was nearly thirty miles. They reached Nazareth about Monday afternoon, and found that the mother of Jesus had gone to Cana, Nathaniel's village, some five miles north of Nazareth, to attend a wedding. Also they found awaiting them invitations to the wedding for Jesus and his friends. So next day, Tuesday, they went to Cana to be present at the marriage on Wednesday, the third day after the Sunday on which they started, and the day of the week on which Jewish marriages customarily took place. The facts that Jesus and his two cousins and their companions were asked to the marriage, that Mary went some days beforehand as if to assist in the preparations, and that on the occasion she seemed much at home, was anxious about the provision, and gave orders to the servants, make it likely that it was a family affair; and, since the feast was usually held in the home of the bridegroom, a marriage of some male relative.[23]

The feast is in progress. The large room where it is held is decorated with branches of fresh green leaves, interspersed with garlands of flowers; for it is the latter part of March, the first month of Spring. The festive board extends the length of the room, with couches

alongside on which the guests recline, leaning on the left elbow and managing the viands with the right hand. At the upper end is the ruler of the feast, whose office is to approve the dishes offered, and to regulate their changes. On his right is the bridegroom. The bride and her maids have withdrawn, it being unusual among the Jews for women to recline at feasts. But the mother of Jesus is passing to and fro superintending the service at this first feast, as did Martha of Bethany at the last feast. Jesus and his young disciples are accommodated with couches.

By his presence Jesus sanctioned, not only the marriage relation, but joyful festivity. We may be sure that as a genial gentleman he wore no sad countenance depressing the gladness around, but that with ready smile he sympathized with the general hilarity, and shared in the good cheer. In the eyes of all, save his mother and disciples, he was simply one of the guests from Nazareth.

Before the close of the feast the wine was exhausted, due perhaps to the accession of more guests than were expected. This scant provision indicates that the bridegroom furnishing the feast was not wealthy, indeed that the occasion, entertaining a carpenter and several fishermen, was an humble one. Mary was in consternation at the failure of the wine. But she had pondered many things in her heart concerning her son, and now a thought struck her. Stepping beside his couch she whispered:

"They have no wine."

This hint of the cause in his increase of the company, with a hint of a remedy due, is thoroughly feminine in its delicate indirection. Jesus replied:

"Woman, what have I to do with thee? mine hour is not yet come."

This sounds a little rough in our English ears, but the address, Woman, with the Greeks and Jews was perfectly respectful, corresponding to our Madam or Lady. Thus Augustus, on arriving in Egypt after the victory at Actium, said kindly to the despairing queen Cleopatra, Be of good cheer, O Woman. Yet there is a shade of mild reproof, at least a remonstrance, in the reply of Jesus, a disclaimer of responsibility in the case, and a repudiation of parental authority. The Son was now Lord of his mother also. The reply may be fairly paraphrased:

"Why should you press me, Lady? the time for my work is not yet."

Mary retired from his side, and still expectant and confident, ordered the servants privately:

"Whatsoever he saith unto you, do it."

In the outer gallery leading to the banquet room were set six earthenware water-jars, whose average capacity was seventeen gallons, making for the six jars one hundred and two gallons. They held the supply of water used in the profuse ceremonial ablutions practiced at feasts. Some of this water had already been drawn off. Jesus said quietly apart to the servants:

"Fill the water-jars with water."

So they went out, and refilled them to the brim. Then upon their report of this to him, he said:

"Draw out now, and bear unto the ruler of the feast."

They did so. And when the ruler had tasted the water that had become wine, and knew not whence it was, he turned to the bridegroom, and said in jocose compliment:

"Every man setteth on first the good wine; and when

men have drunk freely, then that which is worse; but thou hast kept the good wine until now."

This beginning of signs attesting by superhuman power his divine commission, did Jesus in Cana of Galilee. His first miracle was a miracle of luxury, and of abundance far beyond the need of the occasion, a wedding present of a hundred gallons of the best wine to his humble relatives. He who a week ago had refused to turn a stone into bread for his own relief when starving, now turns a hundred gallons of water into wine to promote the festivity of his friends, and to store richly the cellar of his host. It was the lavish gift of a prince, royal, divine plenty.

This manifestation of his glory, in advance of his public revelation soon to be made, was especially for his relatives and personal friends, and amid its humble surroundings, was very unostentatious. The sign was known first to the servants only. When it became known to the company, it must have produced a deep impression; yet, while his mother of course and his disciples believed, it seems that others doubted, among whom probably were his so-called brothers from Nazareth. They did not doubt the matter, but the man; a judicial blindness more marvellous than the miracle.

"*Lympha pudica Deum vidit et erubuit.*"

"The conscious water saw its God and blushed."

In that life-giving presence even lifeless water woke to consciousness, and our best emblem of purity lost countenance before him. Yet there were men in that presence who seeing did not see, and did in nowise perceive; whose eyes were holden lest haply they should understand with their heart, and should turn, and be made anew.

Let it be noted that the change wrought was not altogether similar, as Augustine suggests, to that which takes place in the natural process of growth, wherein the rain of the sky is transformed into the juice of the grape, except that, as Olshausen adds, the process is hastened. In natural growth all the materials are present, and are rearranged, transformed. But in this case it was not merely a transformation of materials at hand, but a transubstantiation. In every thirty gallons of wine there is one pound of carbon. Whence came the three and a third pounds of carbon? Here was a new vitalizing and perfecting element, imported by power divine.

Moses, the lawgiver and leader, a prototype of Christ, wrought great miracles. He, the organizer of the Old Testament dispensation, as his first sign, turned water into blood. It was symbolic of condemnation, and of judgment to come. His antitype, the founder of the New Testament dispensation, as his first sign, turned water into wine. It was symbolic of regeneration; of the renovated life of mankind; of the prophetic call, Ho, every one that thirsteth, come; and of the new wine which he shall drink with us at the marriage supper of the Lamb.

It will be appropriate to make here some remarks about miraculous signs in general. It has been often said that a miracle is impossible. Indeed many skeptics, especially those of the school of the Positivists, assume this as a scientifically axiomatic postulate. Now an atheist may take this position consistently; but sincere atheists are so rare that we may here pass them by. An agnostic may not make the assertion consistently; he must say, I do not and cannot know. Let us pass him by. A deist, one who rejects the inspiration of the Scriptures yet be-

lieves in the existence of a divine Creator and Ruler, cannot consistently say that a miracle is impossible, for creation is the greatest of all miracles. Also in admitting the reality of divine overruling power, he fully admits the possibility of any and all miracles.

The deist indeed may say, I cannot conceive how water became wine, it is utterly incomprehensible, not to me only but to the human mind. Granted, but the futile effort to conceive how this came about, is an effort to conceive either an intermediate process where there was none, or the manner in which the cause operated. But the manner in which any cause operates to produce its immediate effect is inconceivable. One cannot conceive how the earth attracts a falling stone, we know only that it does ; or how a man bends his arm, we know only that he bends it. In the conception of water becoming wine, we have in the jars water, then wine ; also we have sufficient antecedents in the water and divine will, and the effected consequent in the wine. For the conception no more is needed, no more is possible. We have no other conception of bending an arm. The antecedents are a straight arm and a man's will, the consequent is a bent arm. That is all we know or can know about it. Neither physiology nor psychology, nor physiological psychology pretends to offer any explanation of how a man's will affects his brain so as to bring about the contraction of a muscle. Let us await the solution of this problem before we ask how water became wine.

Some deists object with Hume, that a miracle is contrary to all human experience. But this begs the question. It is equivalent to saying that since no miracle has ever been experienced, therefore no miracle has ever been experienced. If one miracle has been experienced, then

a miracle is not contrary to all experience. Moreover, it is not strictly proper to say that a miracle is contrary even to general experience, but only not in accord with general experience. And this is easily true of things not miraculous. Some years ago it was contrary, or more properly not according to experience that two persons miles apart should engage in quiet oral conversation, but it has now become a familiar experience. Hence what is contrary or not according to general or even universal experience may nevertheless be not only possible and conceivable, but also credible. It is simply a question of fact.

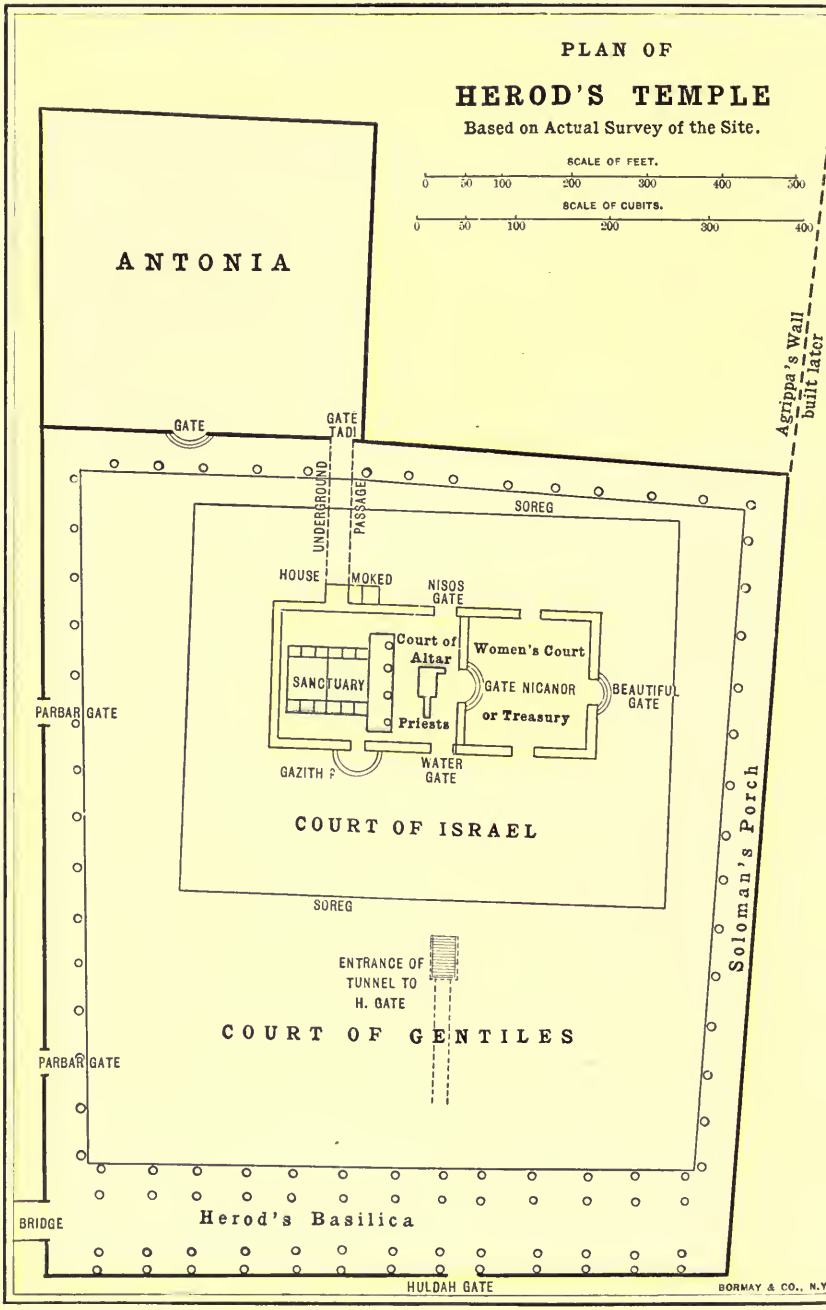
The chief difficulty in accepting miracles as facts arises from the modern scientific conception of natural law as expressing irrefragable, inviolable order. A miracle is supposed to violate this inviolate order, or as Spinoza puts it, therein the God of grace contradicts the God of nature; a self-contradiction, and absurd. But let us consider the scope of natural law. If it expresses merely the play of physical forces apart from will, then indeed it expresses uniform inviolate order, order without alternative. And this is a true conception. But if the free force possessed by will intervenes, this produces results irreducible to law. If I put kindling and coal in my stove, and start a fire, I bring about a certain combination and state of things which would not occur in nature apart from will, and is not as a whole conformable to any irrefragable law, yet no one calls this a violation of natural law. The exercise of the human will is surely apart from the uniform order of nature as expressed by law, though indeed it is not accounted supernatural. But the power of a free will, be it human or divine, free to use or not to use, and to direct and vary the intensity of a physical force, must be taken into account in the matter before us.

We are greatly in need of a definition of a miracle. Stated generically, a miracle is a supernatural phenomenon. A phenomenon is aught that appears to an observer. By supernatural is meant that which transcends for its production all forces exclusively physical, and any combination with them of the power of human volition. Now defining specifically, we have: A miracle is a supernatural phenomenon caused by an intervention of the energy of divine will in the established order of nature, subjecting it to variation or exception. Herein the divine will is exercised intelligently to direct or modify physical forces, bringing about extraordinary results; historically, at a particular time, and for a special purpose. This cannot be called a violation of natural law any more than we may so call the intervention of voluntary human energy. A locomotive engineer controls his machine and its train at will by handling a lever. The Ruler of the universe directs its progress, and upon historic occasions has likewise at will modified natural order for specific purposes.

Of the very many miraculous signs which are stated in the Gospels to have been wrought by the divine power of the Christ only about forty are specifically recorded. They were his credentials which attested his mission from the Father to mankind. They were all miracles of mercy and love, instructive of his own personal character, and of the purpose of his commission. Some such convincing evidences were needful in the beginning and the early days of the Church; but its historical progress through many centuries, its spread in the world, and especially the development of its doctrines, furnish superseding evidences, so that the apologist no longer offers the miracles in proof of Christianity, but Christianity in proof of the miracles.

PART THIRD

His First Judean Ministry



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THE TEMPLE BUILT BY HEROD.

VIII

THE INCEPTION

THE story of the Nazarene as here told accepts the gospel narrative as veritable history. The incidents are recited in the order assigned them in the standard harmonies with little deviation. Their distribution is more independent. Our story proposes to dwell chiefly on the human personality of this many-sided man, this God's ideal of a man, to present him as he must have appeared to an unprejudiced observer of that day, as a man among men taking part in the life of the time, an historical phenomenon in conflict with his surroundings yet originating a new and mighty movement in the world. We shall neglect doctrines in favor of events, filling in the outline given by the evangelists with such details as may be fairly inferred from the text, and supplying collateral matter from archæology and contemporary history. The formal purpose is to bring Jesus nearer to us without ignoring his divinity, to bring the man Jesus home to us by a true and vivid representation of his humanity.

After the wedding at Cana, Jesus with his mother and brethren and disciples went down to Capernaum. It was now about the beginning of April in the year 27, and the feast of the Passover was at hand. It was the intention of Jesus and his six disciples to attend this feast, and they went to Capernaum to join some one of the many Gali-

lean caravans preparing to go to Jerusalem. The Jews of Galilee on going to Judea felt a strong repugnance to passing through the inhospitable district of Samaria, peopled by an alien, heretical, and socially hostile race. They were therefore accustomed to cross the Jordan just below the lake of Gennesareth into Peræa, to move southward past Bethabara to the ford opposite Jericho, and crossing there into Judea to go up to Jerusalem, thus avoiding a passage through Samaria.

The caravan which Jesus and his disciples joined pursued this route, whose length from Capernaum was about one hundred miles. At Bethabara Jesus met John for the third and last time. After some days journey the pilgrims surmounted Olivet, and came in sight of Jerusalem and the Temple.

The view from the brow of Olivet overlooking the city is famous. Beyond the Temple the hill of Zion was covered with dwellings and palaces, divided into blocks by narrow streets, and surrounded by a lofty and strong stone wall having fortified towers standing on it at intervals like sentinels.

Between Olivet and the city is the temple hill, whose broad flat top nearly square and about a thousand feet each way, was enclosed by high and massive stone walls, from which on the right and left, the city walls began their circuit. Against the further half of the northern wall of the Temple, on the right, outside the enclosure, stood the great square tower or fortress of Antonia, built by Herod on the site of Baris, an Asmonæan fort. It was about 400 feet square and of such height that it overlooked frowningly the temple enclosure into which it opened by a gate and stairs. At this time it was the lodg-

ment of a Roman garrison, whose specific duty was to keep order among the crowds of turbulent Jews visiting the Temple.

The vast square enclosure paved with marble tesselated, was entered from the city by gates, chiefly the four on the further or western wall. Against the inner sides of the enclosing wall were four porches or porticoes supported by colonnades, each extending the full length of the side. Under these colonnades the Schools of the Doctors were ordinarily held, there the boy Jesus conversed with them, and there Paul sat at the feet of Gamaliel. These colonnades were built of white marble, the columns were lofty, sculptured in the elaborate Corinthian style, and ranged in a double row. The portico running along the eastern side was called Solomon's Porch. That along the southern side was called Herod's Porch. It was wider than the others, and had a quadruple row of columns, with a nave of great height running along the middle in the style of a Roman Basilica, and hence was called also the Stoa Basilica. A gate at its western end gave exit over a massive stone bridge crossing the Tyropœon valley, between the Temple and city, and ending at the Asmonæan palace.

In the midst of the square surrounded by the porticoes and open to the sky was a smaller square of about 500 feet each way, marked off by a balustrade, the Soreg, within which strangers were forbidden to enter on pain of death. The space covered by the porticoes, together with the open space outside the balustrade, was free to all comers, and hence was called the Court of the Gentiles. Within the balustrade on a raised platform was the enclosure of the Sanctuary, standing a little to the right of the middle. It consisted of marble walls pierced by lofty

and highly sculptured gateways, four on each of the northern and southern sides, leading into two courts separated by a cross wall and open to the sky. The eastern court was the Court of Women, entered on the east by a famous and highly decorated gate, the Beautiful Gate. The passage from this to the other court, the Court of Israel, was through a splendid arched gateway whose gate was of Corinthian brass, known as the Nicanor Gate. In the midst of the Court of Priests, which was central to the Court of Israel, stood the Brazen Laver and the great Altar of Burnt Offerings.

Beyond these was the Sanctuary itself, which consisted, first, of the Holy Place, having the Golden Candlestick, the Table of Shewbread, and the Altar of Incense; and secondly, separated by the Veil of the cella, the Holy of Holies, or Most Holy Place, containing—nothing.

The front of the Sanctuary, ναός, was adorned by a wide and lofty porch, the pinnacle overlooking the whole Temple, ἱερόν. Around the Sanctuary and the Courts adjacent were chambers for various purposes connected with services of the Temple; also halls, among which was probably the hall Gazith wherein were held the sittings of the Great Sanhedrin.

This extensive and splendid structure stood on the site of the post-exilian Temple of Zerubbabel, and of the original Temple of Solomon, but occupied a greatly enlarged area. It was the work of Herod the Great who, inspired by his Roman masters, had a passion for building. He rebuilt also the Samaritan Temple on Mt. Gerizim, and added a grand Temple to Augustus Cæsar at Cæsarea. The renovation of the Temple at Jerusalem, begun in 19 B. C., was far from finished at the death of

Herod, was still building according to his plans after the lapse of forty-six years when Jesus came to it in 27 A. D., was finished at last by Herod Agrippa II, great-grandson of Herod the Great, in 65 A. D., and was finally destroyed by the Roman soldiers of Titus, though his intent was to spare it, at the overthrow of Jerusalem in 70 A. D. Its elaborate character may be surmised from the fact that King Herod Agrippa I, on being solicited to undertake the renovation of the eastern cloister of Solomon's porch, declined, saying that he would rather undertake to pave the whole city with marble. The general magnificence of the structure was perhaps unsurpassed by any of the famous heathen temples of antiquity. And it is well worth noting that it was the inverse of these ; for, while their splendor was external, facing outward, its glory was internal, looking inward. To the Jews it was of the profoundest interest and significance, being at once the acra, the citadel or fortress of Jerusalem, the peoples' bank, the national treasury, the centre of national religious worship, and the palace of the covenanted King, Jehovah.

When Jesus and his disciples stood on the brow of Mount Olivet at noon that memorable day, the 9th of April in the year 27, and looked down upon and within the enclosure of the Temple, the gleaming splendor of the white marble colonnades and brazen gates, the majestic central Sanctuary with its towering portico and gilded roof, offered a dazzling sight, gorgeous to the lust of the eyes. The nation was assembling for the Pascal Feast, and the courts of the enclosure were swarming with thousands of stirring people engaged in worship or otherwise, while the smoke of the great altar of sacrifice ascended in a waving column to the skies. But Jesus

was not dazzled. His divine eyes saw far more than this brilliant show. Nor did he pause long to gaze upon it, but descended the mount with his disciples, passed by Gethsemane, then through the city gate, and going round to the western side, where were the great gates, entered the enclosure. Thus the Lord came suddenly to his Temple.[24]

The vast area of the outer court was filled with a surging crowd of many thousands. The surrounding colonnades had been fitted up as bazaars, where miscellaneous articles, such as might be desired by worshippers and visitors, were being sold with all that noisy clamor usual in oriental traffic. In every available nook money-changers had set up their tables where large moneys could be broken into small change, and foreign moneys exchanged for Jewish coin, in which alone the temple tribute was payable. On all exchanges, a considerable, usually an exorbitant per cent. was charged, from which the total revenue was enormous. Here also were noisy altercations over the weighing of coins, the deductions for short weights, the charges for exchange, arguing, disputing, bargaining. Moreover, the open courts were markets where cages of doves, the sacrifice of the poor, were on sale; also, for burnt offerings, flocks of sheep huddled in groups, and even oxen tethered to the balustrades. These mingled their bleating and lowing with the clamor of the traders and buyers.

The temple traffic was licensed by the Jewish authorities to whom, those engaging in it paid a heavy tax for the privilege. This was distinct from the regular temple tribute applicable to the current expense of the temple service. The payment for the license to trade went into the pockets of the chief members of the hierarchy, and of

the Sanhedrists. Especially the High Priests, Annas and Caiaphas his son-in-law, profited and were enriched by it. Indeed they themselves engaged indirectly in the traffic itself; there were temple bazaars known to be and styled, the Bazaars of the Sons of Annas. These facts and the exorbitant rates made the temple traffic unpopular with the masses, even the traders themselves feeling that, though licensed, it was illegitimate, and a gross desecration.

When Jesus entered his Temple and witnessed these things his eyes flamed with indignation, and a consuming zeal possessed him. He made a scourge of small cords, as a symbol of punitive authority, and cast all out of the Temple both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold doves he said:

"Take these things hence; make not my Father's house a house of merchandise."

This is an extraordinary scene. He opens his public ministry abruptly by an act of aggression, an act at once of a reformer and a judge. He presents himself for the first time to the Jewish people assembled at their principal national feast, the Passover, at Jerusalem, in the Temple, by doing haughty violence to an established custom sanctioned by the ruling authorities. And there is no resistance to this violent purgation of the Temple by a single man, a stranger, in the dress of a Galilean peasant. Was it a miracle? Not necessarily: for there was that in his mien which overawed resistance. Moreover the traders were conscience-made cowards knowing very well both the extreme unpopularity of their business, and the dangerous character of the easily aroused Jewish mob. Hence as here was apparently a leader,

they were glad to escape quickly with their scattered moneys regathered, their chattels and their beasts.

The news of this transaction was immediately known to the Court of the Sanhedrin, which during the Pascha, was in constant session in its hall Gazith. Its members were insulted at the assumption in the Temple of an authority which they considered exclusively their own, and incensed at the interruption of a business which was to themselves so profitable. The Court, therefore, with a formal propriety, deputed certain of their number to inquire into the affair. When these deputies, surrounded by a multitude watchful and curious, confronted Jesus, they too were overawed by his majesty, and cowed by conscience and the dread of the turbulent mob. Hence they dared not attempt his arrest, but haughtily asked:

"What sign shewest thou unto us, seeing thou doest these things?"

This was a call for his credentials to be shown to the proper parties. Evidently they understood his high claim. Signs from heaven had been given by Moses, and by Elijah on demand; so they were due from him. Jesus answered enigmatically:

"Destroy this temple, and in three days I will raise it up."

They replied with characteristic scorn:

"Forty and six years was this Temple in building, and wilt thou raise it up in three days?"

But he spake of the temple of his body. The deputation retired discomfited, not daring to press him further, and made their report. His meaning was not understood, but his words were long remembered by the Sanhedrists, and three years afterwards were recalled and misused against him. Nor did his disciples understand

his meaning until after the resurrection, which was to be for them, and for the whole world throughout the ages, the great, the greatest sign of his divine commission.

The disciple John had a home in Jerusalem, as a convenience in his business of supplying the fish-market there, and his cousin Jesus was now his guest. During the Passover week Jesus wrought signs, and many believed. But he understood human nature too well to trust himself to them at once. One night, however, a wealthy Pharisee, an eminent doctor of the law and a member of the Sanhedrin, named Nicodemus, visited him. The night-time was chosen possibly in fear of his hostile confederates or in prudent caution, but more probably because of its greater convenience for private conversation. His address to Jesus was in full recognition of his claim, and profoundly reverential:

"Rabbi, we know that thou art a teacher come from God; for no man can do these signs that thou doest, except God be with him." [25]

The response of Jesus is his first teaching. It is the doctrine of the necessity of a new birth from above, and experience of the purifying power of the Spirit for all, excepting himself; for he said, not we, but ye must be born anew. He used figurative speech, which Nicodemus took literally and was perplexed, saying:

"How can these things be?"

The answer of Jesus is tinged with sarcasm.

"Art thou the teacher of Israel, and understandest not these things?"

Then, having affirmed his own knowledge of them, he adds:

"If I have told you earthly things, and ye believed

not, how shall ye believe, if I tell you heavenly things?"

Clearly this closes the interview. Further teaching would be vain. John, who was probably present during the conversation and who fifty years afterwards records its substance, proceeds with comments saying:

"And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man which is in heaven."

Were these words spoken at the time by Jesus, they would be inexplicable; and hence, on that supposition, they have been regarded as a gloss. But taken as John's words of many years afterwards, they are a clear and highly significant endorsement of Christ's knowledge of heavenly things. Then John affirms that, if the world is to be brought to Christ, he must be lifted up, proclaimed by his followers, even as Moses lifted up the healing sign. Upon this the famous verse sixteen follows, John's epitome, the gospel in miniature, the little Bible, as Luther called it, which as an inspired utterance is not less authoritative or precious than if uttered by the Saviour himself.

In the course of the story of the Nazarene, we shall hear of Nicodemus again. Tradition has it that in after years he was baptized by Peter and John; that consequently he was deposed from the Sanhedrin and exiled; that though rich he became poor, and gained his living as a scavenger; but that finally he rose to be the Christian bishop of Cæsarea.

After the Pascal Feast, Jesus and the disciples who came with him from Galilee tarried, not in Jerusalem, but in the country of Judea. They journeyed from place

to place, making a tour of the towns and villages which were numerous round about Jerusalem, Jesus teaching and his disciples baptizing the many who believed on him. This Judean ministry continued for about eight months. We have no incidents preserved; but it is probable that during this time Jesus made acquaintance with Joseph of Arimathea, a good and just man, a member of the Sanhedrin, and with the sisters Martha and Mary and their brother Lazarus, whose home was at Bethany less than two miles east of Jerusalem. All these became believers, and a warm personal and mutual friendship sprang up between Jesus and the members of the family at Bethany. They too will reappear in the progress of the story.[26]

IX

THE INTERRUPTION

FOR a clear understanding of subsequent events, it is needful to recur to the history of the Herodian family. It has already been said that Herod's eldest surviving son, Philip I, was living privately at Rome. He had married his half-niece Herodias, granddaughter of Herod and Mariamne the Jewish Asmonæan princess, and daughter of their son Aristobulus, executed by Herod. Philip I was his son by a later marriage, and hence the half-uncle of Herodias his wife, by whom at Rome he had a daughter Salome.

Antipas, tetrarch of Galilee and Peræa, had set up his court at Tiberias. He, half Idumean, half Samaritan, was married to an Arabian princess, the daughter of the emir, or king, Aretas, of Petræa south of the Dead Sea. On a ceremonial visit to Rome to condole with Emperor Tiberius on the death of his son Drusus, 23 A. D., while the guest of his elder half-brother Philip I, he became enamored of Herodias, Philip's wife, his own half-niece also. She was a very ambitious woman, and rather than live privately at Rome, she consented to elope with Antipas, and share his principality in Palestine, he promising to divorce his Arabian wife, and marry her. Accordingly they fled from Rome to Tiberias, taking with them her daughter Salome. The wife of Antipas, forewarned, had already fled to her royal father Aretas at Petræa, who soon made war on Antipas to avenge her. Her formal di-

vorce, it seems, was accomplished, but not that of Herodias; nevertheless Antipas and Herodias lived as man and wife at Tiberias. This scandalous affair, and the connection, at once adulterous and violative of other sacred family ties, was of course notorious. The Jews, especially those of Galilee and Peræa, keenly felt it to be a social and national dishonor.

While Jesus with his six disciples was still pursuing his ministry in Judea, John the baptizer moved from his station at Bethabara, up the Jordan to Ænon, the Springs, near to Salim in southeast Galilee. There he renewed his camp-meeting. After a time some of his disciples got news of the successful ministry of Jesus in Judea, and of the great numbers who were there baptized. This awoke their jealousy, and they went to their master John with querulous words. But the grand man rebuked them grandly, saying with joy, yet with a humility that is sublime:

"He must increase, but I must decrease."

Then, after some further testimony, this last representative of the old dispensation uttered his last recorded teaching, which, fusing the old and the new, condenses the whole of the Gospel of Salvation.

"He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him."

This remarkable utterance, recorded in John 3:36, resembles yet contrasts with the precious verse sixteen of the same chapter. The one, in the spirit and manner of the Old Testament, closes with threatened wrath; the other opens widely the New Testament with the promise of everlasting life.

John, now at Ænon, not far south of Tiberias, was preaching to crowds of people, who held him to be a prophet. He, being enquired of concerning the court scandal, expressed freely and publicly his condemnation. Antipas hearing of this, had him arrested on the pretext that the crowds he collected endangered public safety. John was taken bound to the palace at Tiberias, and imprisoned in its dungeon. Soon a preliminary trial was ordered, and he stood in the throne-room before the royal pair.[27]

The splendid hall, of marble floor and frescoed ceiling, surrounded by galleries supported by marble columns, had near its upper end a raised dais on which stood the carved and gilded throne relieved against richly embroidered curtains. The galleries were filled with men and women courtiers; the bodyguard, dressed and armed in Roman fashion, were ranged between the columns; counsellors were at their desks on either hand of the throne, upon which were seated Antipas and Herodias, arrayed in robes of state with all the insignia of royalty. Antipas was then nearly fifty years of age, Herodias about thirty-five. He was of handsome build, but of foxy countenance and restless eyes. She, inheriting the famous beauty of her grandmother Mariamne, was in the maturity of her feminine charms. Her splendid eyes were steady and bold, her mien haughty and queenly.

And now a prisoner in bonds is brought forward, and made to stand in the vacant centre of the scene. His long black hair and beard, his sackcloth shirt and leathern girdle, his bare arms and sandaled feet, contrast strongly with the brilliant surroundings. But though manacled and fettered, his bearing is brave, his posture

erect, and there is fire in his eye—a chained eagle of the wilderness.

By Roman law a prisoner may be put to the question, and his answers used in evidence. Accordingly, Antipas asks :

" By what authority do you hold assemblies within my domain ? "

John firmly and boldly replies :

" By an authority higher than thine."

This answer gives Antipas to pause. He quails before the piercing eye of the prophet. He knows the story of Ahab and Elijah, and trembles. But Herodias, the Jezebel of the time, does not tremble. She defiantly asks :

" What is it you said of us ? "

John gives no heed to her query. He does not even look towards her. After a moment of silence, Antipas, glad to be relieved, commands :

" Answer that question."

" I said, and say again, It is not lawful for thee to have thy brother Philip's wife."

Herodias is enraged. To be thus insulted in royal court by a rough adventurer, is intolerable. Moreover, it may lead to unsettling her position. So, lest there be more of this *non licet*, John is promptly remanded to his dungeon.

Then Herodias set herself against him, and desired to kill him. But she could not ; for Antipas feared John, knowing that he was a righteous man and a holy, and kept him safe from her hands. At other times Antipas sent for and heard John gladly, though he was much perplexed, for Herodias pressed him. But as there were still in him some dregs of a conscience and a will, he resisted this unscrupulous and vindictive Lady Macbeth.

Yet probably he would have yielded and put the prisoner to death, had he not feared also the multitude; for they counted John as a prophet.

The foregoing scene has often been repeated. John before Antipas reminds us forcibly of Ambrose before Theodosius, of Becket before Henry II, of Knox before Mary Stuart.

Here ends the public career of John, the reformer, the herald, the baptizer. After fifteen or more years of solitary and silent preparation in the deserts, he spent hardly so much as one decreasing year along the Jordan; then was chained in a dungeon for life. Apparently his career was a piteous failure. Naturally he was depressed; for, though used to solitude, the free man of the desert chafes at imprisonment.

As soon as Jesus in Judea heard that John was cast into prison, he saw proper to close his work there, and return to Galilee. Besides, the Pharisees of the temple party had heard of his success, that he was making and baptizing more disciples than John, which aroused anew their jealousy and fanned their incipient hostility. As this would likely bring about some embarrassing interference, he resolved to retire for the present from that field of labor. The return into Galilee with his six companions, could not be made prudently by the route through Peræa; for this would bring him to pass along the coasts of Tiberias, just now excited by John's imprisonment, where he also would be liable to molestation, and even arrest. Hence he must needs pass through Samaria.[28]

The repugnance of the Jews to passing through the dis-

trict of the inhospitable Samaritans has already been mentioned. The deep seated hostility of these neighboring peoples now calls for explanation.

In the year 721 B. C., the city Samaria was taken by Sargon, king of Assyria, which put an end to the northern kingdom of Israel. This was immediately followed by the final deportation of the ten tribes, often spoken of as the Lost Tribes of the House of Israel.

In 678 B. C., Esarhaddon, king of Assyria at Babylon, colonized the depopulated districts of Ephraim and West Manasseh, south of Carmel, the best portion of Palestine. The colonists were idolatrous Cuthæans of five different nations, each having its own god. They were soon infested by pestilence, and also by lions and other beasts of prey, which had probably multiplied in the interim. So they appealed to the king of Assyria, who sent them one of the Jewish captive priests teaching them to worship Jehovah, the god of that land. This they did, but continued to serve also their graven images. After a time the city of Samaria was rebuilt, and this alien and mixed people of mixed religion became known thenceforth as the Samaritans.

In 536 B. C. the Jews began to return from their eastern captivity, and the next year the rebuilding of the Temple at Jerusalem was undertaken by Zerubbabel. The Samaritans proposed to help, but were repulsed; so they hindered, and the enmity began. The walls of Jerusalem were rebuilt by Nehemiah in 444-3 B. C. in spite of the active opposition of the Samaritans under Sanballat their Moabitish leader.

About the year 409 B. C., Manasseh, a deposed and expelled Jewish priest, took refuge with the Samaritans, and built a temple to Jehovah on Mt. Gerizim. This in-

tensified the mutual animosity of the peoples, which found vent in mutual aggression and retaliation. The Samaritans adopted the Pentateuch of Moses, but rejected the rest of the Jewish canon. They observed the Law with great exactness, and have been justly charged with ultra-Mosaicism. They even went so far as to claim descent from the Jewish patriarchs. All this excited intense scorn in the Jews. A Samaritan was not allowed to testify in court, was not admitted to proselytism, was formally and publicly cursed in the synagogue and denied the hope of eternal life. "Thou dog of a Jew," was constantly met by the bitter, "Thou art a Samaritan, and hast a devil."

In 332 B. C., Alexander the Great destroyed the city Samaria, and in 109 B. C., Hyrcanus, a Jewish Asmonæan prince, destroyed the Samaritan temple. Both were soon, but poorly, rebuilt. Herod finally took them in hand. He renovated the city and renamed it Sebaste, the Greek for Augustus, in honor of the Roman emperor. Also he renovated the temple on Mt. Gerizim.

The city Shechem, the centre of Samaritan life, was contemptuously nicknamed by the Jews Sychar, meaning falsehood or drunkard. After the time of Christ it was ruined, but was rebuilt a little westward of its old site by Vespasian, the Roman emperor, and named Neapolis or New Town, which has been corrupted to Nablus. It still exists under this name. A remnant of the ancient Samaritans, about 200, have a settlement there, and still observe the Mosaic Law and celebrate the Passover on Mt. Gerizim.

As Jesus and his company journeyed afoot northward, they came in Samaria nigh to the small city Sychar or



NABLUS AND VALE OF SHECHEM

Shechem, situated between Mts. Ebal and Gerizim, the mounts of the Cursing and Blessing. And Jacob's well was, and still is, there. This well is one of the few memorials of remote antiquity identified beyond all question. It was dug by the patriarch Jacob about eighteen centuries before Christ came to it in the latter part of the year 27, and it still remains after nearly nineteen centuries more have passed away. It is remarkable that a hole in the ground should be more a permanent memorial than vast cities and massive monuments. The well is seven and a half feet in diameter, is lined with rough masonry, and is now about seventy-five feet deep, being partly filled with stone rubbish. Its opening was formerly protected by a low parapet surmounted by stone coping. The site is a mile and a half east of Shechem, which is supposed to have extended nearer in the year 27, sufficiently near to be convenient for persons living in the eastern suburbs. It is close by the foot of Mt. Gerizim, on which stood the Samaritan temple.[29]

When at noon the travellers reached the well, Jesus, hungry and thirsty, foot-sore and weary, sat down just as he was on the coping to rest, while his companions, leaving him alone, went to the town to buy food. He could not quench his thirst, for he had no means to draw water from the well. But, says Bengel, *Ubi sitis recurrit hominis, non aquæ defectus est.* After a time there came, perhaps from work in the fields near by, a woman of the town, with a water-pot and long cord, to draw water. She saw a Jew sitting there, but disdainfully disregarding him, proceeded to let down her water-pot. When she had drawn it up again full and dripping, Jesus asked her, very gently and courteously:

"Give me to drink."

She turned to him rudely, and snappishly refusing said:

"How is it that thou being a Jew, askest drink of me, which am a Samaritan woman?"

Evidently she was a shrew, ready for an altercation. But Jesus replied mildly and impressively:

"If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."

Observe that this greatest of all teachers habitually made use, as here, of objects at hand to illustrate figuratively his teaching. He knew the force of a sensuous impression, especially on undisciplined minds, and made it serve to convey spiritual truth. Thus the water made wine was symbolic. At the very outset of his public ministry, he said in the Temple to the Sanhedrists demanding a sign, Destroy this temple and in three days I will raise it up. How like was he to the Temple their eyes beheld, plain without, all glorious within; and how much greater the rebuilding in three days of his temple than of that whited sepulchre. When he would teach Nicodemus the work of the Spirit, he said, The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit. We may be sure that as he thus spoke, there was a wind, invisible, intangible, but full of power, soughing and vociferating around the house where they were sitting. Now to the Samaritan woman at the well, he spoke of the water of life. It is further to be observed that what he spoke literally was often taken figuratively; and what was figurative was taken literally. So the Sanhedrists,

and even his disciples, understood him to refer to the marble Temple; Nicodemus interpreted the new birth literally; and now likewise the Samaritan woman, puzzled by the mystery of his reply, yet mollified and interested by its hint of a gift, says:

"Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?"

Then forgetting the distinction just now made, and claiming kindred, she sneeringly adds:

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?"

Jesus answered more explicitly:

"Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto life eternal."

The woman, altogether materialistic and hopeful of gain, replied:

"Sir, give me this water, that I thirst not, neither come all the way hither to draw."

The relation is reversed; now the woman asks for water. But her persistently blind literalness made it needful to try some other method. So Jesus said abruptly:

"Go call thy husband, and come hither."

She was startled, and after some hesitation replied with a flushed face:

"I have no husband."

Jesus looked her straight in the eyes, and said significantly:

"Thou saidst well, I have no husband; for thou hast

had five husbands; and he whom thou now hast is not thy husband; this hast thou said truly."

The woman, abashed, turned away, looked down the well where truth lies, and murmured:

"Sir, I perceive that thou art a prophet."

This implied a confession; also a recognition of superhuman insight. But that a Jewish stranger should thus in bald words lay bare her private life, was intolerable. She dared not resent it, but would evade it. She did not want to talk about that. Promptly, with feminine adroitness, she changed the subject, and plunged at once into polemical theology; a trick that history has made very familiar.

"Our fathers worshipped in this mountain," said she, pointing to Mt. Gerizim and its temple; "and ye say, that in Jerusalem is the place where men ought to worship."

She was doubtless well posted, and quite ready to gnaw this old bone of contention between the Samaritan and Jew. But the response of Jesus left no room for discussion.

"Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. God is Spirit; and they that worship him must worship in spirit and truth."

This grand revelation of the pure spirituality of God, and of his worship, as independent of place and ceremonial circumstance, was more than she could grasp. Hence her reply:

"I know that Messiah cometh; when he is come, he will declare unto us all things."

Jesus saith unto her:

"I that speak unto thee am he."

It is wonderful that this first, clear and distinct avowal of his Christhood, should be made in private to a strange Samaritan woman of known bad character, thus utterly violating all antecedent expectation. Yet it was thus in strict consistency with his lowly birth, his life throughout, and his death. Moreover let it be noted that, while Jesus permitted his six followers from the outset, and afterwards the apostles, to regard him as the Messiah, the Christ, he charged them, lest it should embarrass his teaching, to keep it a secret, and himself never avowed it publicly until, at his fatal trial, he was finally put upon oath by the High Priest.

The woman upon this avowal to her, was surprised, amazed. Under a sudden impulse, she turned and hastened away without a word.

Just as she was leaving, the disciples returned with food, and marvelled that he was speaking with a woman. For in those times woman was slightly esteemed, and it was a condescension in man to treat her with consideration. That a Rabbi should converse with a woman was a marvel. And this was a Samaritan woman. How much greater would have been the wonder of the disciples had they known what sort of a woman their Master condescended to teach; and how much greater still would it have been, had they known what those teachings were, teachings of higher grade, revelations more distinct and sublime, than any they themselves had yet received. They had much to learn; especially that, in the Christian dispensation, which they were destined to administer, all movements were to be from the lowly upward, and that in its ordinance, there can be neither Jew nor Gentile, there can be no more male and female; for all are one in Christ Jesus. Woman's rightful parity in the home, in

society, in the Church was founded here in Samaria, and is vindicated wherever Christianity prevails.

The wondering disciples however durst not ask any questions; but offering the food they had brought, they said to him simply:

"Rabbi, eat."

But he apparently exhilarated by the recent interview, replied:

"I have food to eat that ye know not."

Seeing them whispering one to another, Hath any man brought him aught to eat? thus taking him literally, he explained:

"My food is to do the will of him that sent me."

Then referring to wheat-fields near by, which at that season were still green, he added:

"Say not ye, There are yet four months to harvest?"

Then waving his hand towards the town, he continued:

"Behold fields white already unto harvest. . . . One soweth, and another reapeth."

This last probably refers to the work of John the baptizer, whose latter stations were near the borders of Samaria, and whose teachings had drawn and prepared the Samaritans of Sychar.

The woman hurried to the town, leaving her water-pot standing on the curb-stone, either for the accommodation of the travellers, or more probably forgetting it in her eager haste to be the first to tell the news, and said to all the men she met:

"Come and see a man which told me all things that ever I did. Can this be the Christ?"

Jesus had told her one thing only; she said, all things. We may pardon this feminine, or perhaps it would be safer to say, oriental exaggeration, in view of her enthu-

siasm, and of its clear characterization, a final graphic touch perfecting a vivid portrait. Tradition gives her name as Photina, but the history exposing her character, withholds, with greater delicacy, her name. Evidently she was known to be a gossip and a news-monger; for her townsmen, who afterwards heard Jesus and believed, said to her:

"Now we believe, not because of thy speaking; for we have heard for ourselves."

There has been a vast deal of pious sentiment written up about this woman of the well, even making out, despite her refusal to give a cup of cold water to the thirsting, that her coming to draw water was an act of devotion, and that she was turned into a saint on the spot; whereas there is not a word that she says or a thing that she does which lends the slightest color to such fancies. The scene is charming in its naturalness, and external simplicity, and vivid delineation, and striking contrasts; the teacher, in his doctrine and revelation, is sublime; the pupil, a smart but commonplace woman of the slums, fails, so far as the history goes, of her opportunity, and is never heard of more.

Those who came out to the well that afternoon to hear him, besought him, Jew as he was, to abide with them. So he spent two days teaching in Sychar, the town of liars and drunkards; and many more believed. This brief yet fruitful service was the second Act in his public ministry. And be it noted that Jesus never at any time uttered a word disparaging the Samaritans.

After this short sojourn, he and his company went forward into Galilee, he to his home at Nazareth, his companions to their homes at Cana and Bethsaida.

Thus ended his first Judean Ministry.

PART FOURTH

His Galilean Ministry



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X

THE NEW HOME

THE ministry of Jesus in Galilee dates from his return home, about the first of December, A. D. 27, and lasted, including preparations and an excursive visit to Jerusalem, sixteen months. The substance of his teaching, as that of John, was, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the Gospel. The report of his work at Jerusalem witnessed by many Galileans there, and of his Judean ministry, preceded him, and he was glorified of all.[30]

Before this general work began, however, there was an interval of rest, a change of home, and some special preparation.

Having lingered about a week at Nazareth with his mother, he visited Cana, where Nathaniel dwelt, and was the guest of his newly married relations. At this time the son of Chuza, as seems quite probable, was lying sick of a fever at Capernaum. Chuza, the husband of Joanna, was a royal officer, steward of the household of Herod Antipas. He hearing of the return of Jesus into Galilee sought and found him at Cana, and besought him that he would come down and heal his son, who was at the point of death. Jesus said to him:

"Except ye see signs and wonders, ye will in nowise believe."[31]

Chuza, not disposed to consider generalities, anxiously urged his practical point.

"Sir, come down ere my child die."

Jesus yielding to the importunate prayer, said:

"Go thy way; thy son liveth."

This was about one o'clock in the day. Chuza believed, and returned leisurely towards Capernaum, stopping over night on the way. Next morning his slaves met him, sent by his wife with the good news that their son was restored. Being asked at what hour he began to amend, they told him, The fever left him yesterday at the seventh hour. This is Jewish time corresponding to our one o'clock. Hence Chuza and his whole house became believers.

The grant was to a slave holder; also to an officer of Herod Antipas, who at that very time was holding John, an innocent and holy man, the friend and kinsman and herald of the benefactor, in chains. For Chuza himself there was no reproach; but, in view of his official relation, it was the extreme of generosity, of liberality.

The miracle has been considered especially wonderful because of its telepathic character, Jesus being at Cana, while the cure was effected at Capernaum, fifteen or more miles away. But why specially wonderful? The earth sways the moon, a physical telepathy. But how? Nobody knows. Newton established the fact and generalized from it, but could not explain it. Surely then, there is no occasion for sterile astonishment, if the energy of the divine will intervenes among physical forces, and at a distance, small or great, enforces new combinations.

This was the second of the first two recorded miracles. Cana was made famous forever as the place of both. We have already heard the Nazarene as teacher. With this

second miracle he enters upon his supplementary work as Heliand, the healer.

Jesus returned from Cana to Nazareth, and on the Sabbath went as usual to the Synagogue. On this occasion he proposed to offer the gospel of salvation first in Galilee to his townsmen. He stood up to read and selected a passage from Isaiah descriptive of Messiah's beneficent work, and having read it to the congregation, whose eyes, full of expectant curiosity were fastened upon him, he sat down, the attitude of a teacher, and said:

"To-day hath this scripture been fulfilled in your ears." [32]

And as he proceeded all wondered at the grace of his words, and whispered one to another, Is not this Joseph's son? Perhaps there was in this an allusion to his questionable birth. Certainly it was an expression of indignation that one so familiar to them for thirty years and of humble station should presume upon his lately acquired fame to teach them and make such haughty claims; and it was dictated by jealousy of his doing, while in Cana the rival village, a work of healing at Capernaum, in another district. The teacher, knowing what was in man, and divining their thoughts, said:

"Doubtless ye would apply to me the proverb, Physician heal thyself; and say, Whatsoever we have heard done at Capernaum, do also here in thine own country. But verily no prophet hath honor in his own country."

He then cited two well-known historical instances of preference given by prophets even to foreigners. The divine irony of his speech, and the hint of his mission to the Gentiles, aroused the wrath of the Jewish assembly. Suddenly it changed to a frantic mob, rushed

upon him with senseless clamors, took him out of the town to a precipice, intending to hurl him down headlong. But at the last moment Jesus overawed them, and passing out from among them, returned quietly to his home.

It is hard to realize this mad attempt to lynch him, harder to understand it, and still harder to own these wretches as fellow-men. Such casting of pearls and rending of swine would be almost incredible, did not the history of mankind record many instances of fanatical persecution only a little less wicked, stupid and brutal. Happily the Steep of Precipitation, under the denuding influences of time, has disappeared, even more completely than its congener the Tarpeian Rock at Rome, whence in early days state-criminals were hurled; else surely humanity through all the Christian ages would, on bended knees, with covered faces of shame, do vain penance at its foot.

Subjected to such gross indignity, and threatened again with death by violence at the hands of his townsmen, Jesus could no longer dwell at Nazareth. Immediately he changed his home, and with his mother went down and dwelt at Capernaum.

Capernaum was a populous, prosperous and proud city, situate in Gennesaret, the northwest coast of the Sea of Galilee or Lake of Gennesaret. It occupied a long slope from the upland to the coast, having conspicuously at its centre a marble Synagogue. It was the home of Zebedee and his wife Salome, the sister of Mary the Virgin and mother of James and John, which perhaps was a reason why Jesus selected it as his new home. Along the coast the city spread into suburbs on



THE SEA OF GALILEE FROM THE NORTH.

the right and left; that on the south was Bethsaida, house of fish, the home of Philip, Andrew and Simon Peter; the northern suburb was possibly Chorazin. The principal commerce of the city was in fish from the lake. These were distributed throughout Palestine, even to Jerusalem, where, as we have seen, John the son of Zebedee, a fisherman, had a dwelling or business station. This source of wealth made Capernaum the chief city of Galilee, throughout which its highways radiated. Hence his new home was an advantageous position from which Jesus proposed to evangelize Galilee.

The adjoining Lake of Gennesaret is especially interesting. It is about six miles broad by thirteen long, and its surface is 700 feet below the Mediterranean. Lying thus in a deep valley with massive hills on the east and west, it is fed by the upper Jordan springing from Mt. Hermon and entering on the north about three miles above Capernaum, and is discharged from its southern end along the lower Jordan into the Dead Sea. It is liable to sudden and severe storms, caused by the cold and heavy air from the Hermon range sweeping along its surface to displace the hot and light air of the lower Jordan valley. But ordinarily it is smooth, bright and sunny. Its waters are clear, fresh and sweet, abounding in fish; and the little white-winged ships of the fisherman constantly enliven the surface. Towns and cities cluster on its borders, and between them the shores down to the water's edge are clothed with blooming oleanders.

The Dead Sea or Lake Asphaltes, seventy miles to the south, is ten miles broad by forty-five long, and its surface is 1,300 feet below the Mediterranean, and 3,900 feet below Jerusalem. It contrasts in several particulars with

the Galilean lake. It has no outlet; hence its waters are intensely salt, and hence also there is no life in its bosom, on its surface, or around its borders of wilderness and desert. Storms do not awake it, silence reigns above it, and it spreads its pall over the cities of doom.

These two lakes are symbolic, the latter of death from which is no escape, the former of the open way of life. The one lies dark in the shadow of God's frown; the other gleams brightly with the sunshine of his love. The one is bitter, telling of sin and sorrow; the other is sweet, telling of purity and joy. The one stands for the Law, Do that, and thou shalt die; the other for the Gospel, Do this, and thou shalt live. The one speaks of penalty, the other of pardon. The one is the lake of the Old Testament, which mentions it only; the other is the lake of the New Testament, which mentions it only. John, the second Elijah, closing the old dispensation, lived in the wilderness on the borders of Lake Asphaltes nearly all his solitary life. See him in his prophet's garb sitting on a rock that overhangs its gloom, meditating and assimilating the stern, uncompromising Law. At last he passes up the Jordan and meets with Jesus, who says, Thus it becometh us to fulfill all righteousness. Then and there the Law merges into the Gospel. John ascends the river nigh to Lake Gennesaret, is arrested, imprisoned, returned to the borders of his own lake and murdered. Jesus passes down into its bordering wilderness, is confronted and does battle with Satan, then returns to dwell by the Gospel lake. See him sitting in the gently rocking boat, telling of eternal life to the eager crowd on shore. The lake is his to teach along its shores, to rest upon its bosom amid sunshine and storm, and to make its freshness, its life, its stirring scenes,

symbolic forever of the Gospel of that salvation which he still lives to bestow.

The fame of the Nazarene was already rife in Capernaum when he made it his home. One day, very soon after his arrival, as he was walking on the shore of the lake, a crowd of people gathered around him. So he stepped into a boat belonging to Simon, who was near by with his brother Andrew washing their fish-nets, and asked him to put out a little from the land. And he sat down and taught the people from the boat. When he had done speaking he said to Simon:

"Put out into the deep, and let down your nets for a draught."[33]

Night-time was more favorable for fishing with nets, the fish being attracted to the boat by the light of torches. Hence Simon, with a doubt in his mind, said:

"Master, we toiled all night, and took nothing; but at thy word we will let down the nets."

When they had done so they enclosed a great multitude of fishes; and their nets were breaking. So they signalled to their partners, James and John, in another boat, for help. They came, and both boats were filled nigh unto sinking. When Simon Peter saw it, overwhelmed with the sense of divine presence, and recalling his doubt and personal unworthiness, he kneeled down to Jesus, saying:

"Depart from me; for I am a sinful man, O Lord."

To this impromptu prayer Jesus graciously replied:

"Fear not; from henceforth thou shalt catch men."

When they landed he said to Peter and Andrew:

"Come ye after me, and I will make you fishers of men."

These then left their nets and followed him. Going on

from thence, he saw the brothers, James and John, who had already returned, in their boat mending their nets. He called them also, and straightway they left their father Zebedee in the boat with the servants, and followed him.

This beautiful lake scene, the first, of a series, was very significant. The miraculous draught of fishes, besides being a princely compensation to its owners for the use of the boat, was at once a proof of divine authority for the call about to be made, and a promise of divine assistance and abundant success in their prospective avocation. The impulsive Simon Peter here first comes to the front in his habitual rôle as spokesman. The four young men now called to be the constant companions of Jesus, and to become with others his apostles, were of those who accompanied him in Judea. They knew him very well, and hence responded to his call readily and heartily.

And when the Sabbath day was come, the first Sabbath in his new home, Jesus went as his custom was to public worship. This was held in the house of prayer, the Beth Tephillah, or the place of assembly, the Synagogue, the great central building of Capernaum. There he took his seat on the platform and proceeded to teach the congregation. Though already a celebrity among them, the people were astonished at his teaching, for he taught them not as the Scribes, the Doctors of the Law, with hesitation and submission, but with words of authority. He was interrupted, however, by a man in the congregation, who had a spirit of an unclean demon.

Here in the story of the Nazarene we come upon the obscure and difficult subject of demoniacal possession.

In the midst of all that is bright and beautiful, this dark shadow falls. The general conception is of an evil spirit taking possession of a man's brain, the demonic will overmastering the human will, and controlling ideation and corporal action. The man's mind or spirit is not wholly displaced by that of the demon, but subjugated, and he is forced to think the thoughts and speak the words of his master. He is tortured with a confused dual consciousness, so that when perhaps he would do good, evil is present with him. An especial mystery is that in some cases a number of demons are represented as possessing the same person.

The credibility of demoniacal possession, like that of miracles, rests primarily on the belief in the existence and providence of God, and in supernatural, transcendental realities. If there be good spirits, there may be evil spirits. Since God permits evil men to be, surely for some like inscrutable reason he may permit evil demons to be. Hardly less credible is the further permission, in special cases, to take masterful possession of a man's brain and body, thus to deal more effectively with material things, and indulge native malignity.

Historically we have the testimony of the evangelists and apostles that these things were so, that their day was marked by an extraordinary accession of Satanic influence. Matthew distinguishes lunacy or epilepsy, and the physician Luke distinguishes diseases in general from possession. Jesus recognizes the personality of the demon as distinct from the personality of the possessed. Whoever rejects this must give up the integrity of the Gospels. It seems that the phenomenon is peculiar to the New Testament history. There is little, if any, mention of it in the Old Testament. It has been freely attributed by Chris-

tian writers, to heathen peoples, ancient and modern, and formularies for exorcism, found in the ritual of the early Church, have been in use until quite recent times. But authentic evidence of cases of demoniacal possession is lacking for times and places beyond the New Testament scope. It disappeared with miracles, at the close of the apostolic age.

It will be remembered of the great temptation in the wilderness, that when Satan had exhausted his wiles, he departed for a season. But it was only for a season. He soon recovered from his defeat, and sent a legion of his vassals into the land to annoy, to embarrass, to entangle and if possible to debase his victor. These emissaries swarmed around about him, and with malignant glee did what they could to work their master's will. They instigated the mob at Nazareth, they spread distempers of body and mind among the people, they perched upon the shoulder of many a jealous fanatic, and whispering vile suggestions in his ear, used him as a tool. Their spirit essence being intangible and invisible, the boldest sought to enlarge the limit of their power by stealing and using the brain and brawn of human victims, and thus more directly bring their force to bear upon the world of men and things. Yet while rejoicing in iniquity and distress, they never lost sight of the special purpose of their mission, to tempt, ensnare and overthrow the Nazarene.

In the Synagogue of Capernaum, as Jesus was teaching, an unclean spirit, speaking by the tongue of the man he possessed, suddenly vociferated:

"Ah, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." [34]

A slight analysis finds this to be a very remarkable speech. The questions indicate that the conspirators believe and tremble. The first is a disclaimer for the whole cohort, and a lie. The second admits and deprecates his adverse power. Then follows an assertion of the speaker's own knowledge, testifying the divine character and origin of the teacher, and a truth. So anxious is the demon to reach his end, that he violates his own innermost nature, and tells the truth; another form of lie. See herein also a very artful temptation. Had Jesus accepted this freely offered, supernatural and true testimony in his behalf, or even allowed it to pass, it would have compromised and entangled him. But, however skillfully laid the snare, he could not be taken in its toils. Promptly he rebuked and commanded the demon:

"Hold thy peace, and come out of him."

The demon, having violently convulsed his victim as a parting token, obeyed with a loud cry of rage, came out of him, and so disappeared. The people were amazed at this exhibition of power and the report of it went out through all the city.

From the Synagogue, Jesus went with the brothers, Simon and Andrew, to dine and spend the Sabbath afternoon at their home in the suburb Bethsaida. The brothers, James and John, their partners in the business of fishery, also were invited, and accompanied him. There Simon Peter's wife's mother lay sick of a great fever. Jesus was told of it, and was besought for her. Consenting, he went in unto her, stood over her, took her by the hand, and raising her up rebuked the fever which immediately left her, and she arose and served in the en-

tertainment of the guests. The remainder of the day was spent in quiet social converse.[35]

The whole city was outwardly quiet that Sabbath afternoon, but noiseless rumors of the exorcism in the Synagogue, and also of this fever cure, were flying, in the winged way that rumors have, through all its courts. In many a home of sickness and sorrow hope sprang up, and busy preparation. When the sun had set, which closed the Jewish Sabbath day, the people, restrained thus far by their scrupulous regard for its sanctity, poured into the streets, bearing their sick and afflicted, and made their way to Bethsaida. Soon in the twilight hour, a great crowd of hundreds gathered before the door of Peter's home, and filled the air with clamorous supplications. Here a young man supports the tottering steps of his feeble brother; there a father carries gently in his arms a pale little girl. Yonder a widow leads her boy frantic with a demon; beside her a husband holds in strong embrace his dying wife; and here two stalwart sons bear on a litter their aged palsied mother; these, and a hundred others, press forward, crying out for help and healing.

Heliand stands in the doorway, and glances over the crowd of anxious people. They hail him in loud petitions. Moved with compassion, he steps down among them, a word here, another there, a touch on the right, another on the left, for this, for that, for the other sufferer. With rebuke he casts the demons out, not permitting them to speak, for they know him. And as he moves amid the thronging sufferers, with tears of pity in his eyes, there are before him clamors and groans and cries of pain, and shrieks and calls for succor; behind him are shouts of joy, glad greetings and loving

embraces, tears and smiles of gladness, and even psalms of thankful praises. As he passes through, groans abate, songs multiply, until at last there is a universal jubilee. For he healed them all, every one. On that blessed evening, in the twilight hour, he turned sickness and sorrow to health and gladness, and his new home, Capernaum, was cleansed.

XI

THE FIRST TOUR AND ITS SEQUEL

THE next morning, which was Sunday, Jesus rose before dawn, and went out to a solitary place, as was his custom, for private prayer. Simon Peter and the others followed him, and when they found him they said, All men seek thee. And the multitudes also sought him, and came unto him, wishing him to stay, that he should not go from them. But he said to them, I must preach the good tidings to other cities also, for therefore was I sent. To his immediate disciples he said, Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth. And he went into the Synagogues throughout all Galilee.

That part of Palestine lying between the Mediterranean Sea and the Jordan with its lake, and north of the Carmel ridge, was called Galilee. The name Galilee, means a circle or circuit, and was originally applied to the region around Kedesh in which were situated twenty towns given by Solomon to Hiram, King of Tyre, but ultimately was applied to the whole district. Except the triangular plain of Esdraelon in the southwest, the country is hilly and especially in the north mountainous, reaching up into the Lebanon range. In the first century Galilee was very populous, having a great number of towns and villages. The Jewish population was mixed with Phœni-

cians, Greeks, Syrians and Arabs, particularly in the northern part, so that upper Galilee was sometimes called Galilee of the Gentiles. While Greek was a familiar language, still the vernacular of its Jews was Aramaic, spoken however with a peculiar accent and dialect. Because of the Gentile admixture, the southern Jews in Judea, of purer speech and greater refinement, despised the rough Galilean highlanders. But these were more prosperous, and progressive than the self-satisfied and privileged Judeans, and comparatively free from priestly and pharisaical domination. It was a common saying, If one wants to be rich, let him go north; if he wishes to be wise, let him come south. Galilee was the chief part of the tetrarchy of Herod Antipas.

The tour of Jesus attended by his four elect disciples throughout all Galilee, began in December, A. D. 27, and ended in the latter part of March in the next year, thus occupying nearly four months. During this time he was engaged in teaching in the Synagogues of the towns, and preaching the Gospel of the kingdom, and curing all manner of disease, all manner of sickness among the people. And the report of the healing Nazarene went forth into all Syria. And they brought unto him all that were sick, holden with divers diseases and torments, demoniac, epileptic, and palsied, and he healed them. And there followed him great multitudes from Galilee and Decapolis, Jerusalem and Judea, and Peræa.[36]

According to this statement it is conjectured that the route of the tour was: First, northward along the Jordan, and westward along the confines of the tetrarchy of Philip, which would disseminate his fame in Syria; secondly, by the coasts of Phœnicia, southward; thirdly,

eastward, along the borders of Samaria, the nearest approach to Judea; and lastly, along the borders of Peræa and Decapolis, northward again towards Capernaum. A vast region evidently was aroused by his wonderful and beneficent works, and his popularity, unhindered as yet by envious contradictions, was ascendant.

Of this great teaching, preaching and healing tour, only one particular incident, occurring apparently near its close in lower Galilee, is given. It is told in the following words:

"And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." [37]

Nothing can be more beautiful than this exquisitely simple story, told for us in the purest English without an excessive word. The picture is equally simple, and vividly sketched. Yet the matter far surpasses the manner. The contrasts are extreme and striking: foul disease and pure health, weakness and power, the supplicating knee and the condescending touch, the contagion reversed, the will to be clean and the will to make clean, the helpless and the helper, the human need and the divine grace. The pathos is deep and moving: the suffering of the wretched outcast, the pity of the compassionate touch, the instant life and vigor, purity and joy. But all this, exquisite as it is, pales before the sublime love and power of a present deity in this miraculous work of his will.

Leprosy is a virulent, deadly disease of the skin and flesh, incurable by any art, that gradually eats its way into the vitals. It is highly contagious, and hence by law the leper is driven from his home and the haunts of men, and required to dwell apart. Anciently, there being no provision for shelter, he wandered in desert places, and was required to warn wayfarers by crying, Unclean! The ailment is a biblical type of inveterate sinfulness, and was the subject of special enactments of ceremonial law. It is evident therefore, that this healing of the leper is representative of the abundant work of the whole tour, both the healing from disease, and the cleansing from sin. In the conviction and faith of the suppliant, and the instant and complete work of cleansing grace, is seen a universal type of regeneration.

The foregoing outline sketch of the scene has, with poetic license, been filled in and colored thus:

"Room for the leper! Room! And as he came
The cry passed onward. And aside they stood,
Matron and child, and pitiless manhood, all
Who met him on the way, and let him pass.
And onward through the open way he came,
A leper with the ashes on his brow,
Sackcloth about his loins, and on his lips
A covering, stepping painfully and slow;
And with a difficult utterance, like one
Whose heart is with an iron nerve put down,
Crying, Unclean! Unclean!
"Not one of all
The many whom he loved, nor she whose name
Was woven in the fibres of his heart
Breaking within him now, to come and speak
Comfort unto him. Yea, he went his way,
Sick, and heart-broken, and alone to die;
For God had cursed the leper.

"It was noon,
And now he knelt beside a stagnant pool
In the lone wilderness, and bathed his brow,
Praying that he might be so blest, to die.
Footsteps approached, and with no strength to flee,
He drew the covering closer on his lips,
Crying, Unclean! Unclean! and in the folds
Of the coarse sackcloth shrouding up his face,
He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his name,
Helon! arise. And he forgot his curse,
And rose and stood before him.
"Love and awe
Mingled in the regard of Helon's eye,
As he beheld the stranger. In his mien
Command sat throned serene, and as he smiled,
A kingly condescension graced his lips.
His garb was simple and his sandals worn;
His stature modell'd with a perfect grace;
His eye was blue and calm as is the sky
In the serenest noon; his hair unshorn
Fell to his shoulders; and his curling beard
The fullness of perfected manhood bore.
He look'd on Helon earnestly awhile,
As if his heart were moved, and stooping down,
He took a little water in his hand,
And laid it on his brow, and said, Be clean.
And lo! the scales fell from him, and his blood
Coursed with delicious coolness through his veins,
And his dry palms grew moist, and on his brow
The dewy softness of an infant's stole.
His leprosy was cleansed, and he fell down
Prostrate at Jesus' feet, and worship'd him."

Jesus charged the healed leper to tell no man, but to go show himself to the priest, and make the required offering. This also is typical. But the man could not, or at least did not hold his peace, but began to publish it abroad, insomuch that Jesus could not openly enter into

Capernaum, but stayed without in desert places. Yet great multitudes came together to hear, and be healed. His popularity was now at its height.

After some time Jesus went privately to Capernaum, and to his home. The tour was ended, but several incidents occurred as its sequel. Soon it was noised that the famous Nazarene had returned. A crowd collected, filling the interior court of the house, and blocking the entrance. There were present Pharisees and Scribes, Doctors of the Law, from Galilee and Judea, and even from Jerusalem. While Jesus was teaching, four men came bringing on his pallet or thin mattress a paralytic who had been smitten since the general healing of the city more than three months before. They could not enter the court by the doorway because of the crowd, so they mounted by an outside stairway to the roof, and removing the covering, perhaps an awning, over the place where Jesus was, lowered by means of ropes the pallet with its burden so that it rested just in front of him. He seeing their faith said to the palsied man:

"Son, be of good cheer; thy sins are forgiven." [38]

But the Scribes and Pharisees began silently to reason, Who is this that speaketh blasphemies? Who can forgive sins but God alone? Then Jesus, knowing their thoughts, said:

"Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the palsied man), Arise, take up thy couch, and go unto thy house."

Immediately the man rose up before them, took up

that whereon he lay, and departed to his house. And amazement took hold on them all, saying, We have seen strange things to-day.

The Doctors reasoned well, but one of their premises was false. This Jesus showed by cogent logic *a fortiori*. He condescended to reason with them. They were confuted, and let us hope convinced. Moreover, here for the first time he formally and distinctly offers a miraculous sign as a credential of his divine authority, as a certificate of his commission to be a plenipotentiary ambassador from the court of heaven.

Soon after this Jesus left the house, and went down to the lake-side. He was followed by many; and as he walked he talked with them, as did likewise the peripatetic Aristotle with his disciples three centuries before. It was a busy mart at the wharf of Capernaum, for there the fisheries of the lake, the principal commerce of the city, debarked and disposed of their produce. And publican tax-gatherers were there to collect the customs or tolls.

The publicans were inferior officers employed as collectors of the Roman revenue intended for the treasury, *publicum*. The Roman senate farmed out the provinces to capitalists, *publicani*, who paid a definite rent, and then employed natives as collectors, τελῶναι, *portitores*, publicans. In order to profit, the principals encouraged their agents in fraudulent exactions, overcharging whenever they could, making accusations of smuggling so as to extort hush-money, and the like, the agent sharing the profit. Such employment brought out all the besetting vices of the Jewish character. Moreover, whether it was lawful for Jews to pay Roman tribute at all, was a ques-

tion to which the Scribes answered, It is not. Hence, by many, the publicans were regarded, not only as willing tools of the oppressor, but as traitors and apostates. They were classed with the heathen, and with harlots and sinners. So, to eat and drink with a publican seemed to the patriotic and zealous Pharisee incompatible with the character of a Rabbi.

As Jesus with his followers passed along the market-place near the shore, he saw a publican named Levi or Matthew sitting at the place of toll. This was a tent or booth open in front with a table serving as a counter behind which he with his assistant was sitting. Then Jesus, looking upon him intently, said:

"Follow me."[39]

Of course Matthew knew very well the works and character of the Nazarene, and so was in a measure prepared for this call. Still his unhesitating and unreserving obedience is remarkable. Instantly he arose, forsook all, and followed. He must now be added as a fifth to the four constant companions of the Master, Peter and Andrew, James and John. Philip and Nathaniel have not reappeared since the return from Judea.

This call was a momentous event for Matthew. It released him from the base service of Roman excise, to be a constant associate of the Lord, soon to become one of the elect apostles, and eventually to write an evangelical biography which has blessed mankind, and made him famous forever. On the other hand the call was a momentous event in the life of Jesus also. It was causally the beginning of a decline in his popularity. In the Galilean spring-time this had grown rapidly and flourished and culminated. All eyes throughout the region were fixed on him in wonder and hope. The enthusiasm

of the multitudes was boundless. But the call of a publican to be his intimate associate was a shock and a check. Henceforth there is a piteous descent in popular favor.

At the time of the call Matthew had riches, which we may be sure he had acquired without gross dishonesty. On the next day he gave Jesus a great feast in his house, a joyful recognition of his new bond, and a farewell to his friends, and to his all, on turning to a life of poverty and dependence. At this feast many publicans and sinners were guests, and reclined on the festal couches along with Jesus and his disciples, whereat the good society of Capernaum was greatly scandalized. For, in accordance with oriental custom, many uninvited spectators entered and stood around about the hall, overlooking the guests as they feasted. Among these were Pharisees and their Scribes. These murmured, and said to his disciples:

"Why eateth your Master with publicans and sinners?"

When Jesus heard the self-righteous murmur, he answered with divine irony that gave deep offense:

"They that are whole have no need of a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance."

Some disciples of John the baptizer were looking on. Their master was now in prison, and consequently they were fasting. Seeing the feasting they asked:

"Why do we and the Pharisees fast, but thy disciples fast not?"

Jesus, mindful of the prospective bereavement of his own, replied:

"Can the sons of the bride-chamber mourn, as long as the bride-groom is with them? But the days will come

when the bride-groom shall be taken away from them, and then they will fast."

Here is the first faint shadow of coming events, and the first allusion to his union with his church as a bridal. To illustrate the matter further, he added two parabolic similitudes, the new cloth on an old garment, and the new wine in old bottles, which in homely aptness are strikingly Socratic.

While he was yet talking, spicing the feast with wisdom, Jairus, one of the rulers of the Synagogue, came into the banquet-room, and kneeling down at the foot of the couch whereon Jesus lay, besought him, saying:

"My little daughter is at the point of death. Come and lay thy hands on her that she may live." [40]

Of course Jairus knew of the healer. Why did he delay until the last moment? Perhaps pride of office made him unwilling to condescend. Perhaps the scandal about consorting with publicans and sinners had already reached his ears. But his little daughter, his only daughter, a child of twelve years of age, was enshrined in his heart; and at last, at the article of death, the haughty, aristocratic, Jewish ruler gave way, and the loving father, heedless of publicans and sinners, heedless of scowling Scribes and Pharisees, bowed down with tears and sobs of supplication at Jesus' feet.

The interruption did not offend the teacher. His human sympathies were stirred. He had just now spoken of himself as a physician, and now the teacher gave way to the healer. Instantly he arose, forsook all, and followed. Andrew remained to represent him at Matthew's feast; Peter, James and John accompanied him.

As they were going through the streets a multitude thronged him. Then a woman afflicted with a desperate disease came in the crowd behind, and touched the border of his garment, for she said within herself, If I do but touch his garment, I shall be made whole. And immediately she was healed. Jesus, feeling the passing of his power, turned about in the crowd, and said:

"Who touched my garments?"

When all denied, Peter said:

"Master, the multitudes press thee, and sayest thou, Who touched me?"

But Jesus insisted:

"Some one did touch me; for I perceived that power went forth from me."

And he looked round about to see who had done this thing. Then the woman, fearing and trembling, came and fell down before him, and told him all. But Jesus, with a reassuring smile and calling her Daughter, the only one he ever thus addressed, kindly said unto her:

"Daughter, be of good cheer; thy faith hath made thee whole; go in peace."

Just then a messenger came to Jairus from his home, saying:

"Thy daughter is dead; trouble not the Master."

But Jesus hearing this, and seeing the father's anxiety sink to despair, promptly said to him:

"Fear not; only believe."

When they reached the house and saw the flute-players, which oriental custom required in such case, and heard the crowd bewailing her and weeping and making a tumult, Jesus commanded:

"Give place. Why make ye a tumult and weep? The child is not dead, but sleepeth."

He spake rhetorically, hinting her revival; but they laughed him to scorn, knowing that literally she was dead. But he, having put them all forth, took the father and mother of the child, and his three disciples, and went with them into the chamber of death.

Of all the sad scenes in this world of sorrows surely one of the saddest is this of a loving father and mother kneeling beside the couch of their only daughter, a little girl of twelve years, from whom the breath of life has just passed away. That the old should in their ripeness die, is in the order of nature; but the young unfolding flower, why? The mystery of death is doubled as one gazes on a lifeless maiden, and asks why is this promise and perfection of life laid low and sealed.

"He who hath bent him o'er the dead,
Ere the first day of death is fled,
The first dark day of nothingness,
The last of danger and distress,
Before decay's effacing fingers
Have swept the lines where beauty lingers,
And marked the mild angelic air,
The rapture of repose that's there,
The fixed yet tender traits that streak
The languor of the placid cheek,
And but for that sad shrouded eye,
That fires not, wins not, weeps not now,
And but for that chill changeless brow,
Whose touch thrills with mortality,
Yes, but for these, and these alone,
Some moments, aye, one treacherous hour,
He still might doubt the tyrant's power,
So fair, so calm, so softly sealed
The first, last look by death revealed.

Hers is the loveliness in death
That parts not quite with parting breath;
But beauty with that fearful bloom,
That hue that haunts it to the tomb,
Expression's last receding ray,
A gilded halo hovering round decay."

The humane pity of Jesus was moved. Were there not tears in his eyes? He took the little pulseless hand, hardly cold as yet, in his own, and said tenderly, in his soft mother-tongue:

"Talitha, Kumi" (Little girl, Arise).

And straightway her spirit returned, and she rose up, and was folded in her mother's arms. All were astonished and stood in amaze, except one, who at this supreme moment, with unruffled calm, and practical common sense, ordered that they give the child something to eat. This is admirable; nothing could better mark his self-possession, his sublime superiority, than this kindly attention to a simple natural need, amid the general and stupefying consternation over a supernatural resurrection. Also he charged them much that no man should know this. Nevertheless the fame thereof went forth into all the land.

This notable day was not yet done. As Jesus was returning home apparently alone, two blind men followed him, crying:

"Have mercy on us thou son of David."

Notwithstanding this messianic recognition, he passed quietly into the house; but the blind men came in unto him, and he said to them:

"Believe ye that I am able to do this?"

They replied:

"Yea, Lord."

Then touched he their eyes, saying:

"According to your faith be it done unto you."

And their eyes were opened. And he charged them:

"See that no man know it."

Evidently he wished to avoid an increase of the notoriety that was already embarrassing. But they went forth, and spread abroad the matter.

As they were going out others brought in to him a dumb demoniac. He exorcised the demon, and the dumb man spake. When this too was made known abroad, the people marvelled, saying:

"It was never so seen in Israel."

But the offended Pharisees said:

"By the prince of the demons casteth he out demons."

This bitter, insulting sneer, here first appearing, marks the beginning among men of organized, malignant hostility to the teacher, the healer, the redeemer and king.

The foregoing series of miracles, including a recall from death to life, gives occasion to remark the amazing incredulity of many eye-witnesses of the wonderful works of the Nazarene. The facts themselves were not doubted by the observers, and their supernatural character was generally recognized; to question either was reserved for a later age. But the character and claims of the wonder-maker were disparaged and discredited. It is amazing. We must, however, recollect that in those days, and especially in the East, necromancers, exorcists, magicians, sorcerers, whose works were commonly accredited as supernatural by the superstitious people, abounded. Witness Simon Magus, Elymas, and the

sons of Sceva, in sacred history; also Empedocles, Apollonius of Tyana, and a hundred others of less note, in secular history. Because of this wide-spread and deep-rooted superstition, and the familiarity with successful impostures, such as were habitually practiced in the heathen temples, the people at large probably regarded Jesus as an especially skillful magician in league with supernatural powers, but did not otherwise distinguish him. Hence they were ready to accept the pharisaic dictum, By the prince of demons casteth he out demons.

XII

THE EXCURSION AND RETURN

AFTER these things there was a feast of the Jews, and Jesus with his five chosen companions went up to Jerusalem. It cannot be said with certainty that this was the pascal feast, but the reasons in favor of that view are very weighty making it most probable; hence it is here adopted. This Passover fell on the last days of March, in the year 28.

On Saturday, the Sabbath of the feast, Jesus walked out alone to the pool of Bethesda, house of mercy, outside the Sheep-gate in the city wall, north of the Temple. The pool was surrounded by porches in which were lying many sick waiting for the movement of the water. For the pool was fed by an intermittent spring, and was stirred by its flow once or twice a day; and the people fancied that an angel went down at those times, and troubled the water, giving it power to heal whomsoever then first stepped in.[41]

Among those who were waiting was an impotent man who had suffered from an infirmity, a consequence of sin, for thirty-eight years, just as long as his fathers had wandered in the Wilderness. He had, however, no friend to help him reach the healing waters. When Jesus saw him, he pitied him, and said to him:

"Wouldst thou be made whole?"

The sick man replied courteously to the sympathizing stranger:

"Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming another stepeth down before me."

This he said hoping that the stranger would help him into the water. But Jesus said:

"Arise, take up thy bed and walk."

Straightway the man was made whole, arose, folded his pallet, threw it upon his shoulder, and having lost sight of the stranger in the crowd, went his way to the city.

As he went he met with certain zealous Jews who said to him censoriously:

"It is the Sabbath, and it is not lawful for thee to carry thy bed."

Jeremiah indeed had declared, Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. There, then, was a literal infraction of this command.

The Jews at this time had many stringent rules for the Sabbath. One of these forbade even a blind man to carry a staff on that day, for to do so would be bearing a burden. A man might not wear a sandal with nails in it, for that would be bearing burdens. One might not carry a handkerchief, unless indeed he pinned it to his robe, thus making it a part of his dress. One might not light a fire, or snuff a candle, for that would be work. A Jew might employ a gentile servant to do domestic work on the Sabbath, but must himself refrain; yet he might indulge in hilarious amusements and feasting. In extreme cases of Sabbath-breaking the punishment was death.

The man on being reproached with violating the law was alarmed, knowing the possible consequences. At

once he meanly sought to shift the responsibility on to his healer, and answered:

"He that made me whole, the same said unto me, Take up thy bed and walk."

The Jews were so very zealous of the law that they disregarded the cure, and asked:

"Who is he that said unto thee, take up thy bed and walk?"

But the man wist not who it was; for Jesus, as soon as the healing word was spoken, had conveyed himself away, a multitude being in the place.

In our special study of the human personality of the Nazarene, we should not overlook the fact that he disliked a crowd. Already we have had a number of instances where he sought to escape from the multitudes pressing upon him, and others will occur. And indeed what is more offensive to a delicate sensibility than to be jostled and hustled in a mass of vulgar people disagreeably assailing one's eyes, ears, and nostrils, breathing each other's breath, and violating one's proper isolation by unavoidable contacts and rough pressures. All this to a refined gentleman, such as was Jesus, is extremely distasteful, and is avoided when possible. According to the history Jesus was no demagogue. Even when there was not a crush, yet a body of humanity reducing individuality to a mass, such occasion was apparently less acceptable to the teacher than a small group of distinguishable individuals, or a single pupil. Witness his revelations to Nicodemus, to the Samaritan woman, and subsequently to Martha of Bethany, and others. How often too, yet oft in vain, did he seek at times to be apart, alone, which to every reflecting mind is a spiritual necessity. On the particular occasion now before us, it is

therefore quite in character that Jesus conveyed himself away, a multitude being in the place.

Some days afterwards Jesus met in the Temple the man he had cured, and as a kindly admonition said to him:

"Behold thou art made whole; sin no more lest a worse thing befall thee."

Without a word of grateful acknowledgment the man went directly to the Jews who busied themselves in the matter, and vilely purchased impunity for himself by becoming informer on his benefactor. 'Tis well his name was left to perish. He told them that it was the Nazarene who had made him whole. Therefore did the Jews prosecute, ἐδίωκον, Jesus, they brought an action at law against him, before the Sanhedrin, then, as usual during the Passover, in session within the Temple precincts. The incident thus far is narrated especially as a motive for what follows.

The court of the Sanhedrin had been stripped of its political functions by the Roman power, but was allowed to retain jurisdiction over the Jews in matters pertaining to their religion, about which the Romans cared little. It administered among others the laws concerning Sabbath-breaking and blasphemy. Jealous of its remnant of authority the court was disposed to be severe, but was restrained from executing the death penalty, this being reserved to the Roman courts.

It will be remembered that, just one year ago, the Nazarene, as they called him, had deeply offended this Jewish senate by the purgation of the Temple. Now he reappears at this second Passover, and gives new offense. The still glowing hostility is fanned into a flame. An indictment is speedily prepared containing two counts,

the work of healing on the Sabbath, and the inducing another to bear a burden on the Sabbath. Then the Nazarene is summoned to answer to these things.

The Sanhedrin is holding its session in the large semicircular hall Gazith. Its seventy members in their robes of state are seated on the platform opposite the main entrance. We know some of them. Yonder in the middle sits the high priest Caiaphas, *ex-officio* president of the senate, resplendent in his rich robe and tiara, and haughty in his bearing and speech. On his right is Annas, his father-in-law, the deposed high priest, an old gray-beard of sneering lip and evil eye. A little removed with anxious brow is Nicodemus, at once a member and the secretary of the senate. Near him is Joseph of Arimathea, likewise anxious. And yonder with thoughtful mien is Gamaliel, the teacher of Saul who, having finished his studies, has returned home to Tarsus, a Pharisee of the Pharisees. The galleries and floor of the hall, save within the bar are crowded with men, curious spectators. Many are Galileans come to the Passover, among whom are the five disciples with their young master, he under arrest.[42]

The case of the Nazarene is called. Jesus steps within the bar to the centre of the semicircle of judges, and confronts Caiaphas. He stands firmly erect, in the simple garb of a Galilean peasant, his head bare, his golden hair tossed back, his flashing eyes defiantly sweeping the senate, then fixing on its president. The indictment is read by Nicodemus with unsteady voice. Then Caiaphas proceeds, in accordance with the form of Roman law, to question the accused of working on the Sabbath.

"You have heard the charge. What say you?"

The answer comes clear and ringing:

"My Father worketh even until now, and I work."

This is a full defiant confession, and an assertion of his intention to persist. Moreover he justifies his course by the example of God his Father. Caiaphas was indignant and ready to rend his robe in holy horror. That the Nazarene claimed God as his own Father, making himself equal with God, was, in the ears of his judges, blasphemy. So they sought the more to kill him by adding this charge to the other.

In what follows in the gospel history we have probably only an epitome of what was said by Jesus on the occasion of this his first arraignment before the Sanhedrin, the official representative of the Jewish nation. The questions of his judges, their reiterated charges and taunts, are wholly omitted, but by the breaks in the discourse, one can see pretty well where they came in, and reading between the lines, fairly apprehend their purport.

Jesus did not explain away his words but enlarged and enforced them, claiming, now first publicly, to be the Son of God. He did not at this time specifically claim to be the Messiah; for, since Messiah was expected to be king, that would have involved political consequences, and collision with the Roman governor, Pilate, then in Jerusalem. But as the Son of God he claimed to be the judge of his judges, of all the earth, of all living men, and of the dead who at his voice should come from their tombs to his judgment. He then proceeds to arraign the Sanhedrin, pronounces judgment on his judges, and denounces their hypocrisy and worldliness, and their rejection of himself as the ambassador of heaven.

Overwhelmed by this avalanche of denunciation, overawed by the majestic assumption of authority, and conscience-stricken under the scathing condemnation, the

subverted court was paralyzed, and the disconcerted Sanhedrists put to open shame. Caiaphas himself was enraged, bold and vindictive; but in distrust of his intimidated confederates he would not risk a vote, and seeing the threatening frowns of the rough Galilean highlanders who had gathered in force, he prudently dismissed the case, and adjourned the court.

The proud Sanhedrists felt themselves defied. It was a question of power. The Sabbath law was one of the few laws that the Romans had left to their jurisdiction, and was perhaps the stronghold of their influence with the people. It must be maintained. But they dared not press the prosecution of the Nazarene in the presence of the multitude attending the Passover, with whom he was very popular. Especially his Galilean compatriots, animated by sectional pride and jealousy, formed unconsciously a bodyguard about him. For the ready turbulence of the people was well known to the rulers, violent riots having occurred frequently in the Temple itself. This knowledge had deterred their action at the previous Passover, and now at this second Passover they were again intimidated by the dread of a mob. Evidently if they would compass their end, his favor with the populace must be turned to disfavor. In this purpose they engaged certain Pharisees from Galilee to dog his footsteps and spy out ground for new accusation, but above all by every means to bring him into discredit with the people at large.

Evidently it would be unwise for Jesus, with the Temple party mortified, enraged and seeking his life, to linger in Jerusalem or Judea. Therefore, with very little delay he set out for home.

The next Sabbath, early in April, as Jesus and his company were journeying in Peræa northward, they came to a field of ripe wheat. In passing through it, the disciples, being hungry, plucked some ears of the wheat, and rubbing off the husks in their hands, ate the grain. They were justified in doing so by the law in Deuteronomy 23 : 25 ; yet the resort to such means of sustenance indicates poor and hard living. The spying Pharisees, who were in the company, called the attention of the Master to their act, saying :

" Behold thy disciples do that which is not lawful to do upon the Sabbath." [43]

This referred to the oral law, claimed as a tradition from Moses to supplement the written law. One of its requisites was that on the Sabbath day a man must not tread upon grass, for in doing so he might crush a seed out of its husk, which would be threshing, and threshing is work. Hence, on the Sabbath, keep off the grass. So a man might pluck and eat the ears of corn, as permitted by the law referred to above, at other times, but not on the Sabbath day.

On hearing the charge of Sabbath-breaking, the disciples shrank back in alarm ; for how could they hope to withstand this Sanhedrin. But Jesus, offended by the microscopic cavil, promptly came to the defense of his humble friends, saying :

" David was your prophet and king ; was it a sacrilege to him to eat the shewbread ? Do not the priests work about the altar on the Sabbath day ? Perhaps ye will say the Temple sanctifies their work. But I say unto you that one greater than the Temple is here, one who is prophet, high-priest, and king ; so that the son of man is Lord even of the Sabbath. If ye had known what this

meaneth, I desire mercy, and not sacrifice, ye would not have condemned these guiltless men. For the Sabbath was made for man, and not man for the Sabbath."

Nearly nineteen centuries have passed, and yet not even Christendom has fully apprehended and practically applied the principle contained in these wise words. They teach a lesson hard to learn, that all law is for service, not for mastery, that kings and rulers are merely ministers, that government is for freeing and uplifting, and not for subjecting, the people.

The next following Sabbath found Jesus tarrying in some town of lower Galilee. As usual, he went to the synagogue, and taught. The spies were there, watchful that they might find an accusation against him. They laid a trap. They called his attention to a man there having a withered hand, by asking:

"Is it lawful to heal on the Sabbath day?"

They knew very well, from recent events at Jerusalem, what his answer would be, and they hoped that now, amid other surroundings and other people, he would so speak and act as to impair his good repute, and give ground to accuse him here in Galilee within Herod's jurisdiction. Jesus knew their intent, and said to the man:

"Rise up, and stand forth in the midst."

He did so. Then Jesus replied by the counter question:

"I ask you, Is it lawful on the Sabbath day to do good, or to do harm? to save life or to destroy it?"

This implies two important ethical principles. First, actions are either good or evil; there are no indifferent actions. Second, to neglect an opportunity of doing good is not a mere negative; the sin of omission is positive, it is to do wrong. Jesus asked moreover:

"Doth not even your pharisaic law permit one to pull a sheep out of a pit on the Sabbath day? And is not a man better than a sheep?"

He condescended to argue with them. To his logic *a fortiori*, they made no reply. In reason there was none. During the silence that followed, Jesus became angry, and as he looked around on them a fire of indignation flamed from his eyes. That these sinister men thought to prohibit the relief of a sufferer, grieved and angered him. In the next moment he turned to the trembling and helpless man, and with an encouraging smile of sympathy, said kindly:

"Stretch forth thy hand."

He did so, and immediately it was made whole.

Let it be remarked that psychologically no voluntary effort can be made, unless the agent first conceive that perhaps its realization is possible; as, no sane man can try to fly. So the man of the withered hand could not have made even an incipient effort to stretch it forth, unless he had at least some little belief that perhaps it was possible to obey the command. Even this small degree of faith in Jesus was enough to condition his cure.

The generous people hearing the argument and witnessing the miracle, gave glory to God; and Jesus, instead of being discredited, was exalted in their eyes. The Pharisees, seeing their plan brought to naught, were filled with madness. They went out and straightway took counsel with the Herodians against him, how they might destroy him.

The Herodians were a patriotic political party which sought to maintain and promote the power of the Herodian family in order to preserve its national existence in opposition to Roman encroachment. They

were of course influential in the court of Herod Antipas at Tiberias. As Jesus was now in the realm of Herod, the detectives from Jerusalem, wishing to compass his arrest and imprisonment along with John, sought the aid of these partisans and courtiers. But in this also they failed of course; for politicians are ever wary of stemming an incoming tide of popular favor.

In connection with the three preceding events, the healing the impotent man at Jerusalem, the eating the wheat in Peræa, and the healing the withered hand in Galilee, we find especially indicated the teaching of Jesus relative to Sabbath day observance. On these and on other occasions he utterly disregarded the prevalent doctrine, and indeed he openly and pointedly violated again and again the traditions and the teaching of the Scribes and Pharisees, so that they might fairly consider him the most defiant, persistent and intentional Sabbath-breaker known in their history. He was the champion of human freedom. Yet after the lapse of centuries, men are still encumbered with the fragments of the fetters he shattered.

Very soon it was noised abroad that the healer had returned into Galilee, and a great multitude flocked to him, not only from Galilee, but from all the surrounding regions. Jesus with his vast and increasing following, went northward to a station near the lake, somewhere between Tiberias and Capernaum. He was now safe from the machinations of his enemies, because of the enthusiastic multitude. He healed many, insomuch that those who had plagues pressed upon him that they might touch him. The demoniacs fell down before him, crying,

Thou art the son of God; but he silenced them. He healed all. But so great was the assembling multitude that he spake to his disciples that a little boat should wait on him, because of the crowds, lest they should throng him.[45]

It is highly probable at this time he restored Mary Magdalene, who was afflicted with seven demons. The scene was near the coast-town Magdala, from which her surname seems to be derived. This Mary of Magdala became one of the attendants of Jesus, and her pure yet passionate love of him is one of the most beautiful traits of the subsequent story.

In the evening when it was growing dusk, Jesus stepped ashore, and went up into a mountain, or rather a hill, within sight of the lake, to spend the night. The hill, now called the hill of Hattin, from a little village at its foot, rises above the plain about sixty feet to a nearly level and tolerably large plateau, on which stand two peaks called the Horns of Hattin. Probably the disciples and many of the multitude bivouacked on the plateau. But Jesus went up alone into one of the peaks, and there he continued all night in prayer to God.[46]

Early in the morning, the morning of a great day, he called his disciples to him, and chose twelve, the number of the Israelitish tribes. Them he ordained to be ministers and apostles or missionaries, for he would send them out to teach, to preach, and to heal. The work was accumulating so that he needed assistance. The twelve were the brothers Andrew and Simon Peter, the brothers James and John, and the friends Philip and Nathaniel or Bartholomew, who now reappear; to these add Matthew, also already known to us, and Thomas; then James the



THE HORNS OF HATTIN, THE MOUNT OF THE BEATITUDES

son of Alpheus, and Judas or Thaddeus his brother; then Simon the zealot, and lastly, Judas Iscariot. The latter five are heretofore unknown to us. James and John, the sons of Zebedee and Salome a sister of the virgin Mary, were first cousins to Jesus. James the less and Judas or Jude or Thaddeus, and perhaps Simon the zealot, were sons of Alpheus or Clopas, probably a brother of Joseph, the husband of the virgin, and thus were reputed cousins to Jesus. All were Galileans, except Judas Iscariot who probably was a Judean. All were young men and earnest men, and five of them, we happen to know, were busy men, who might have excused themselves, saying, We have not time. But just that sort of men Jesus preferred.

The selection and ordination finished, Jesus came down from the peak to the multitude on the elevated plateau. Finding a rock suitable for a pulpit, he mounted it, and sat down, the usual attitude of Jewish teachers. His disciples gathered close around about him, and he opened his mouth and taught them.[47]

Then follows the most wonderful discourse ever listened to by man, the Sermon on the Mount. Attention is arrested at the outset by an octave of paradoxes, and at every onward step thought is startled by authoritative statements of truths new and profound, many in sharp conflict with doctrines then current, but all in deep spiritual accord with the Law and the Prophets. The opening beatitudes, the closing foundations, and several intermediate passages, flow in the forms of Hebrew poetry, and the passage, "Consider the lilies," with its enthusiastic praise, revealing a passionate love of flowers, is unsurpassed in rhetorical beauty. No other

oration has influenced so deeply the course of human history, civil, social, religious. Fifteen centuries prior to it, the Law, a ministration of death, was announced by Moses to the twelve Elders and the trembling people, amid the thunders, clouds and darkness of Mount Sinai. Thus opened the old Mosaic dispensation. Here the Gospel, a ministration of life, is announced by Jesus to the twelve Apostles and the joyful people, under the calm blue skies of Galilee, on the sunlit Mount of Beatitudes. Thus opens the new Christian dispensation. For the law was given by Moses, but grace and truth came by Jesus Christ.

In the afternoon of the same day Jesus walked with the twelve some six or seven miles northward to Capernaum his home. On entering the city, he was met by the elders of the Synagogue, led probably by Jairus its ruler. They were bearers of a request from the wealthy centurion in command of the Roman garrison of Capernaum, that Jesus would heal a boy about to die, a slave of the centurion and very dear to him. The elders earnestly urged the request on Jesus, appealing to his patriotism and saying:

"He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us our Synagogue." [48]

This was doubtless the great central marble Synagogue, where Jesus taught, and whose remains have lately been discovered at Tell-Hûm.

The reply of Jesus is prompt, and businesslike:

"I will come and heal him."

When he was near the house, the centurion sent other friends, with the message:

"Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof; wherefore neither thought I myself worthy to come unto thee; but say the word and my boy shall be healed."

He added that he was familiar with the obedience of soldiers and slaves, and quite confident that the powers of healing would likewise obey their master's word. Doubtless he knew of the healing of the courtier's son, five months before, at Capernaum by a word spoken at Cana; and also of the raising of the little daughter of Jairus. His beautiful humility and confidence gave Jesus a thrill of pleasure. He marvelled, and notwithstanding he knew the man to be both a soldier and slave-holder, he turned and said to the multitude following him:

"Verily I say unto you, I have not found so great faith, no, not in Israel."

He further spoke of it as a token of the incoming of the Gentiles. Then said he to the messengers:

"Go and tell him, As thou hast believed so be it done unto thee."

And they, returning to the house, found the slave boy perfectly healed.

The hour was now late. Jesus was tired and needed rest. The stir and the work of the last two days, with the vigil of the intervening night, had wearied him. He turned and sought his home, from which he had been absent for nearly a month. We may imagine the pleasant greetings, the questions asked and kindly answered, the simple supper of bread and wine, then Jesus retiring to rest in the little dormitory reserved for him, and sleeping.

So closes this notable day.

XIII

THE SECOND TOUR BEGUN

IT is quite probable that the pharisaic spies, after conspiring with the Herodians, had gone to Capernaum, and were lying in wait for Jesus. He, hearing of their presence, and wishing to avoid conflict with them, resolved at once to leave home, and enter upon a second tour of Galilee. Accordingly, early the next morning, he summoned the twelve and departed. To evade a following, they took boats on the lake, and sailed nearly to its southern end, and thence walked some twelve miles to Nain.

Nain, now a hamlet on the northwestern slope of little Hermon, was then a considerable town. It is approached from the east by a narrow road winding around the north side of the mount. Not far from the hamlet are still to be seen holes in the rock of the steep roadside, the ancient deposits for the dead. There can be no doubt that between these tombs and the hamlet is the very spot where the following event took place.[49]

As Jesus, with his disciples and a multitude which soon gathered, came near the town, he was met by a funeral train. Death had entered the town before him, and had struck its heaviest blow. On the bier lay his trophy, a young man, the only child of his mother, and she was a widow. Jesus also was a young man, the only child of his mother; and she was a widow. And both

shall rise from the dead. For Jesus, moved with compassion, said tenderly to the weeping mother:

"Do not weep."

Then he laid his hand upon the bier, and pronounced that great word which already had awakened a little girl from death's slumber, saying:

"Young man, Arise."

And he that was dead sat up, and began to speak. And he gave him to his mother. There was great wonder, and great joy; and that which came out as a funeral train, returned as a festive procession.

"That afternoon in Spring,
The dull low murmur of a funeral
Went through the city, and a sound of feet
Unmixed with voices, as the bearers passed,
Bending beneath their burden. There was one,
Only one mourner. Close beside the bier,
Crumpling the pall up in her withered hands,
Follow'd an aged woman. Her short steps
Falter'd with weakness, and a broken moan
Fell from her quivering lips. The pitying crowd
Follow'd apart, but no one spoke to her.
She had no kinsman. She had lived alone,
A widow with one son. He was her all,
The only tie she had in the wide world,
And he was dead.
Jesus drew near to Nain. His lips were parched
With the noon's sultry heat. The beaded sweat
Stood thickly on his brow, and on the worn
And simple latchets of his sandals lay
Thick, the white dust of travel. He had come
Since sunrise from Capernaum, staying not
To catch Gilboa's light and spicy breeze,
Nor turning once aside, but pressing on
Amid the hills to reach the homes of Nain,
The place of his next errand.
Forth from the city gate the pitying crowd

Follow'd the stricken mourner. They came near
The place of burial; and with straining hands,
Closer upon her breast she clasped the pall,
As with inquiring wildness in her eyes,
She saw where Jesus stood beside the way.
He looked upon her, and his heart was moved.
Weep not, he said; and as they stayed the bier,
He gently drew the pall from out her grasp,
And laid it back in silence from the dead.
With troubled wonder the mute throng drew near,
And gazed on his calm looks. A minute's space
He stood and prayed. Then taking the cold hand,
He said, Arise; and instantly the breast
Heaved in its cerements, and a sudden flush
Ran through the lines of the divided lips;
While with a murmur of his mother's name,
He trembled and sat upright in his shroud;
And to his mother he delivered him.
Then while the joyful mourner hung upon his neck,
Jesus went calmly on his way to Nain."

On entering the town a little before sunset, Jesus took his stand in the market-place or public square, which was speedily filled with his followers and the towns-folk. In that hour he cured many of diseases and plagues and evil spirits, and on many blind he bestowed sight.

John the Baptist had been five months in his dungeon at Tiberias, about thirteen miles from Nain. It seems his disciples were permitted to visit him, and through them he had heard of the doings of Jesus, whom he had heralded as Messiah. But to the depressed man who had lived so free, his prison had become Doubting Castle. Can this indeed be the one foretold of Isaiah as sent to proclaim liberty to the captives, and the opening of the prison to them that are bound? Then why should he leave me here to languish in chains? To resolve this

doubt, he sent two of his disciples, bidding them ask, Art thou he that cometh, or look we for another? [50]

These messengers, favored by the occasion, joined the followers of Jesus on the way to Nain, and there in the market-place delivered their message. Jesus replied:

"Go your way, and tell John what things ye do hear and see."

To these proofs he added a word of encouragement, but no promise of help; and that was the last word between them.

It is strange that Jesus, who made the lake and the cities on its shores his own and famous forever, was never, so far as history tells, in Tiberias, apparently having avoided it. It is strange that Jesus, who took for his text in the Synagogue at Nazareth the prediction of Isaiah and applied it to himself, and who on that occasion also referred to it as being literally fulfilled in himself and his work, nevertheless left John, an innocent and holy man, his friend and kinsman, his forerunner and divinely appointed witness, to pine in captivity. It is strange that Jesus, who in no other case declined to relieve suffering, but was prompt to apply abundantly his beneficent power, in this case alone gave no help or heed to a sufferer whose cry was seemingly the most appealing of all, but left him to his tragic fate. And still the mystery deepens, for no sooner had the two messengers departed than Jesus pronounced in the ears of all the people a splendid and glowing eulogy on John, as an ascetic, as a man, as a prophet, as the Messianic herald, hidden from the worldly wise, but revealed unto his disciples as unto babes. Moreover, as John was the only one whom Jesus ever neglected, so was he the only one whom Jesus ever eulogized.

It may fairly explain and justify his neglect of John to note that Jesus did no miracle for his own personal benefit, or for that of a kinsman or disciple which would have been nepotism, and the misuse of powers devoted to other ends. John the baptizer, his kinsman and herald, was too nearly one of his own to be the recipient of miraculous help. Witness also the host of Christian martyrs, for whose relief there has been in no case miraculous intervention.

In the deepening twilight Jesus continued talking to the people assembled in the market square. It may be that mingling with the crowd there were laborers come from the fields bearing burdens and seeking rest after the day's weary work. As he looked upon these, and many others of the meek and humble souls before him, laboring without promise of reward, weary without promise of rest, he was moved with compassion, and stretching forth his arms he cried passionately, in words of pity, love and promise, sweeter than an angel's song:

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Learn of me, for I too am meek and lowly in heart; and ye shall find rest unto your souls."

In the outskirts of the crowd was one burdened soul that resolved to take him at his word. She was a sinner indeed, one notorious in the little town, and so scorned and degraded that, even in the gathering darkness, she dared not go forward. But he had said, Come, all; this included even her, and she would come. The crowd began to disperse; he also was now going. She followed in the dark, unobserved even by his companions, but watchful of him.[51]

A magnate of the village, Simon by name, a Pharisee,

asked Jesus to sup with him. He was doubtful of the propriety of this step, but curiosity urged him on. His condescension, however, had a limit, and the invitation being accepted, he omitted some of the common rights of hospitality, thinking he had gone far enough in admitting Jesus to a place at his table.

Imagine it spread in a large room lighted by candelabra, Simon the host reclining on his couch at the upper end, the place of dignity, Jesus reclining at the lower end nearer the entrance door with perhaps two or three disciples, other guests on couches, and uninvited visitors eager to see and hear, standing against the walls around the room. The supper proceeds, little attention being paid by the haughty host to his humble guests.

Now a woman comes in, stealthily and unnoticed. Half creeping in the shadow of the couches, she soon finds the one whereon Jesus lay. Kneeling at his feet extending beyond the short couch, she clasps them in her hands, kisses them again and again, and wets them with her flowing tears. Then still weeping, she brings round her long tresses, and wipes the tears, not from her eyes, but from his feet, as if her tears were polluting. No one observes; Jesus does not even glance towards her. She takes from her bosom an alabaster flask, and breaking the neck, pours precious spikenard over those weary feet. The odor fills the room. Simon perceives it, and looks around inquiringly, for he had not been so lavish as to provide perfume on this occasion. His eye falls on the notorious woman clinging to the feet of Jesus, and he said within himself, Surely this man is no prophet, else he would know what sort of woman that is, and not suffer her to touch him. But Jesus, knowing his thought, said unto him:

"Simon, I have somewhat to say unto thee."

"Teacher, say on," is the condescending reply.

"A certain man had two debtors; the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?"

Simon, surprised at the simplicity of the question, not seeing the sharp spear-point inwrapt in it, smilingly conceeds:

"Why, I suppose, he to whom the most was forgiven."

Jesus assents significantly:

"Thou hast rightly judged."

He then contrasts the behavior of Simon with that of the woman, making a fearfully sarcastic exposure of his meanness. Both were debtors, having nothing wherewith to pay. But, as the Pharisee owed very little, he would not love much. See the divine irony. Hear his telling words:

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she has wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she hath anointed my feet with ointment. Hence I say unto thee, her sins, which are many, are forgiven, in that she hath loved me much; but to whom little is forgiven, the same loveth little."

Turning now for the first time to the loving penitent, he said lovingly to her:

"Thy sins are forgiven. Thy faith hath saved thee; go in peace."

A few hours before, he had raised a young man from

the dead. That was a physical resurrection. Now he raised a young woman, dead in sin, to a new life. This was a spiritual resurrection. She had knelt at his feet, a vile, polluted, degraded outcast; she arose from her knees as pure as an angel. She had come in misery, her bosom torn with anguish; she went away with a heart full of the peace of God that passeth understanding.

In this most exquisite incident, the Symposium of Luke, it is curious to note a parallel in the much earlier Symposium of Plato. In both a rich aristocrat entertains a poor but famous teacher reclining at supper with some of his disciples. In both the discourse is of love. In both the Socratic method of asking entangling questions is employed. In both there enters a sinner, sinning in the name of love, whose sensuality serves by contrast to brighten the shining purity of love divine. Still, amid the resemblances, the differences are as many and as great as those between Socrates and Jesus.

The woman who was a sinner, whose name the history with delicate forbearance withholds, is identified, by a somewhat late tradition, with Mary Magdalene. So the novelists, the poets, and the painters innumerable. So the Magdalen societies and asylums for the reformation of fallen women. Yet there is not a single biblical reason supporting this tradition; on the contrary, there are excellent reasons proving it false. Alas that the surname of the pure, sweet, lovely Mary should have become throughout Christendom the synonym of a reformed harlot. Alas that the outrageous slander should be perpetuated in literature, art, and common speech, to be rectified only at the last day.

Of the penitent woman is known nothing more than what is here told; except, indeed, that she has now been,

for nearly two millenniums, in the promised rest, in heaven with the Lord to whom she came, whose feet she kissed and washed with her tears and wiped with her hair and anointed with ointment.

The second tour throughout the many cities and villages of Galilee, beginning at Nain, lasted five or six months, from about the first of May to October or November. The history is silent, as in the case of the first tour, concerning the events of this long interval after the departure from Nain. As in the first tour a single typical event is narrated, so in this second the incidents at Nain may be regarded as representing the untold healing and teaching of half the year.[52]

The chosen twelve were with him. But what more particularly characterized this tour is that he was accompanied by many women whom he had healed, and who gratefully ministered of their substance unto him and his followers. Three women are named; Susanna, *i. e.*, Lily; and Joanna the wife, or now perhaps widow, of Chuza, Herod's steward, whose son, six months before, he while in Cana had healed at Capernaum; and Mary Magdalene, whom he had freed from demons, and who now for the first time appears, evidently a new figure in the history. Their supply of means indicates that these ministering women were socially of the better class. Moreover, the record here marks the Christian emancipation of woman in its best sense, and the beginning of her practical work in the Church.

XIV

THE SEQUEL OF THE TOUR

IT should be observed of the three Galilean tours that, while there is almost no specific record of the events occurring in the many months they occupied, yet immediately upon the return of Jesus home to Capernaum there is in each case a specific detail of incidents and teachings comprised within one or two days. Thus on the return from the second tour, quite a number of important events, as its sequel to be narrated under the present topic, all occurred in a single day.

When in the autumn Jesus returned home he found that the Scribes and Pharisees, the emissaries from Jerusalem, had turned from him the tide of popular favor. However, a blind and dumb demoniac was brought to him, and he healed him. A great crowd had collected in the house where he was, and the beneficent miracle seemed about to win them again, for they asked in amaze:

"Is not this the son of David?" [53]

But the Scribes and the Pharisees, repeating their former insulting accusation, said among the people:

"He himself is possessed of Beelzebub, and by the prince of demons casteth he out demons."

Jesus knowing of this, called them to him, and publicly exposed the absurdity of the charge, and its heinous

blasphemy. Finally he denounced them bitterly, as John had done, saying:

"Ye offspring of vipers, how can ye, being evil, speak good things?"

Then these malignants taunted him with:

"Master, we would see a sign from thee."

Their meaning is that what they had seen was no proof. He must, like Moses and Elijah, bring down a sign from heaven. This Jesus refused, and referred as once before at the cleansing of the Temple, to his coming resurrection, as the great and eternal sign of his heavenly commission.

Meantime his friends heard of what was going on, and they came quickly together with his mother and kinsmen, all infected apparently with the disseminated distrust; for they proposed to lead him away and take charge of him, saying, He surely is insane. But they could not enter the house because of the crowd sitting there. So word was passed to him while he was yet speaking:

"Thy mother and thy brethren are standing without, desiring to see thee."

But Jesus said unto them that told him:

"Who is my mother, and who are my brethren?"

Then stretching forth his hand towards his disciples, he added:

"Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister and mother."

This emphatic preference of spiritual to natural ties is very significant, especially with reference to the Virgin Mary.

About noon of this eventful day, Jesus left the house

where the contention occurred, and attended by the twelve and other disciples and followers, went down to the lake shore, probably a little south of the wharves of the city and opposite the suburb Bethsaida the home of several apostles. There a very great multitude collected and pressed upon him. So he entered into a boat, which was then moved out a few yards from shore, and he sat down and taught the people standing on the beach, many things in parables, saying:

"Hearken. Behold the sower went forth to sow." [54]

Possibly there was one in sight to whom he pointed as an object lesson, for such was his custom in teaching.

A parable in its primary meaning is a comparison, a putting things side by side, whereby familiar matter is made to illustrate something less familiar and more important. The New Testament parable is distinguished from a simile by being more elaborate, and from a fable by being physically possible. Generally it takes the form of a short fictitious narrative of a like case or of an example, in a few instances expanding into an allegory. Altogether there are twenty-nine parables spoken by Jesus and recorded in the synoptic, the first three, Gospels; there are none in the fourth Gospel. In general, they occur in four groups; one in this Galilean ministry; another in the second Judean ministry, and given by Luke only; a third in the Peræan ministry, also given by Luke only; and a fourth on the final Tuesday. All are marked rhetorically, on the surface, by extreme simplicity and elegance; logically, in their depths, by profound wisdom, both human and divine. The marvellous genius of the man whose vivid imagination and penetrating insight invented these exquisite stories, one after another on the spur of the moment, stories so delectable,

monitory and significant as to live throughout all time, for the delight of every child, the counsel of every man, the research of every sage, is a genius unequalled in the history of mankind.

The parables spoken from the boat, resting on the gospel lake, paled in with men, were five in number; The Sower, The Growing Seed, The Tares, The Mustard Seed, and The Leaven. By means of a comparison with familiar things, each illustrates some attribute of the kingdom of heaven already proclaimed by John and by Jesus.

Leaving the multitude on the shore Jesus went into the house, probably the home of Simon Peter. The twelve and other disciples followed, and when they were alone they asked him:

"Why speakest thou to them in parables?"

For the disciples were much surprised at this indirect, parabolic teaching which was a distinct departure from his usual, direct method. Jesus answered:

"Unto you is given to know the mysteries of the kingdom of heaven, but unto them that are yet without the kingdom, all things are taught in parables, because seeing they see not, and hearing they hear not, neither do they understand."

Evidently Jesus painfully felt that the hostility of the Scribes and Pharisees, and the general distrust with which they had affected the people, were so great obstacles to their receiving his word, that a new method was requisite to reach them. Therefore he would henceforth use the distinction prevalent in the Greek and perhaps in the Hebrew schools, of exoteric teaching for them that were without, reserving his esoteric teaching for his immediate disciples. A similar distinction is

made to-day between popular scientific lectures, and the specific instruction given to students of science.

Having answered their question, Jesus proceeded to expound to them esoterically the parable of The Sower. Thereupon at their request, he explained also the parable of The Tares. These two expositions furnish the basis for interpreting the parables generally. Then he added three other parables; The Hidden Treasure, The Pearl of Great Price, and The Drag-net. Thus while with many such parables spake he the word unto the people as they were able to bear it, privately to his disciples he expounded all things.

The practice of the parabolic method, beginning with this group of eight parables, marks a distinct epoch in the teaching of The Teacher. Also it is worthy of note that while from this time forth his miracles diminish in frequency, the frequency and fullness of his parables increase; and that the total number, about thirty, recorded in each series is nearly the same.

In the mid-afternoon, Jesus, depressed by the insult and slander of the forenoon, distressed by the fickle people's heart waxed gross, annoyed by the curious multitude lingering and gathering about the door of his refuge, said to his disciples:

"Let us go over to the other side of the lake." [55]

So they helped him, even as he was, to the boat, launched forth, and set sail for the opposite shore. Jesus, harassed and weary with the toils of the day, lay down in the stern of the boat, and pillowing his head upon the cushion of the seat, soon was rocked to sleep. It toucheth us nearly, this tired, sleeping man.

It has already been noted that the Galilean lake is sub-

ject to sudden and violent storms, owing to the cold and heavy air of the northward mountains flowing along its surface to displace the hot and light air of the deep Jordan valley on the south. When the boat in which Jesus was sleeping was midway in its course, one of these storms arose. Heavy clouds veiled and darkened the sky, and a thick fog settled on the lake. Then an aerial avalanche came roaring down from the mountains, and smote upon the waters, lashing them into wild waves that dashed hissing on the little boat. Its sails were furled, and the sailors grasped their oars to steady and control its course. Yet, mid all the hideous roar of the tempest, the deep slumber of the tired man was unbroken. But the tumultuous waves rising higher dashed over the gunwale of the tossing boat, and it began to fill. Then thought the despairing disciples, He can save, and he alone. One of them, Peter we think, tottered aft, shook the sleeper by the arm, crying:

"Master, carest thou not? Save; we perish."

As a man, Jesus slept; he awoke as a god. First he calmly reproved the frightened men:

"Why are ye fearful? Where is your faith?"

Then standing firmly erect on the wavering board, and looking abroad over the tempestuous elements, in a loud voice he commanded:

"Peace; be still."

And immediately there was a great calm. The waves did not gently subside, but abruptly shrank; the winds did not lull, but instantly ceased, and the air stood still; the clouds did not disperse, but vanished, and the unveiled sun flashed beams of light gilding the peaceful scene. Then Jesus lay down and slept again. The rescued mariners marvelled, whispering one to another:

"Who then is this, that even the wind and sea obey him?"

This miracle overwhelms sense and taxes credulity. It is commonly regarded as one of the greatest displays of divine energy. But have we any dynamometer with which to measure miraculous power? Can we grade miraculous signs as less and greater? The changing water to wine, the healing a fever, the withering a fig-tree; in what are these inferior to raising the dead, or stilling the tempest? Only that they impress less forcibly our short-sighted sense. Divine power in one is the same as in another, and knows no measure.

Also the stilling of the tempest is commonly cited as a manifest violation of natural law. What natural law? I should be glad to see it formally stated. A law of nature becomes a law, and becomes known as a law, only by virtue of the axiomatic truth that like causes have like effects. Were like antecedents, including the will of Jesus, assembled on the lake to-day, it is unquestionable that like consequents would follow. There is in the case no more violation of natural law, a phrase greatly needing definition, than when a child tosses a ball. In this is involved human will; in that superhuman will. How the will works its end is inexplicable in either case.

Peace; be still. To whom were these words addressed? Certainly the winds and waves had no ears to hear; nor could they be rightly said to obey, as the simple disciples imagined; for obedience implies a submissive will in the one commanded. The usual reply is that the words were spoken merely that the disciples might hear and understand. Then the command was fictitious, a pretense, a sham. Rather let us remember that Satan, the Prince of the Power of the Air, was

abroad, and perhaps seized upon this favorable opportunity to destroy his prospective supplanter. He commissioned his myrmidons to execute his will. How, we know not; but we know that a child may start an avalanche. The tempest was roused and energized by demoniac powers. Then there came a conflict of wills. In the command, Peace, be still, was uttered the dominant will, and Satan and his hosts heard and obeyed.

The boat had been driven by the storm on a southeasterly course, and was now near the eastern coast. A landing was effected very late in the day, nigh to Gerasa or Gergesa, a village of the coast inhabited mostly by Greeks. Immediately Jesus with his company encountered a raging demoniac who dwelt in the tombs which are even yet to be seen on the hillside. He was exceeding fierce so that no man could bind him, or had strength to tame him; naked, and all bloody from self-torture. When he saw Jesus from afar, he ran and kneeled to him, doing homage. Jesus at once commanded the demon to come out. But he cried with a loud voice:

"What have I to do with thee, Jesus, thou Son of the Most High God? Art thou come hither to torment me before the time?" [56]

Then Jesus asked his name, and was answered, Legion; for we are many. And they implored him not to send them into the abyss.

Near the recently identified ruin of Gerasa, is a long steep slope like a hillside, extending from the upland to the water's edge. On this was a great herd of about two thousand swine feeding, probably the property of Greeks, as swine-flesh was forbidden to the Jews. The hapless demons begged leave to enter the swine, and

Jesus gave them leave. Note that he did not require, but merely permitted this; and remember the mysterious yet familiar fact that God permits a multitude of evils in the world. Then the demons left the man and took possession of the more fitting dwelling; but even the swine revolted, and panic stricken the whole herd rushed madly down the steep, and plunged into the sea.

The swine-herds fled into the town to report the disaster and the people came out to see what had come to pass. They found the well-known demoniac, clothed and in his right mind, sitting at the feet of Jesus. They were filled with fear, the more so as they attributed to this wonder-worker the loss of their property, and knew not what other losses might follow. The rescue of the wretch was little to them in view of the surface of the lake strewn with the floating bodies of their swine. So they besought the stranger to depart at once from their coasts. His refuge was denied him. The sun ashamed sank behind the hills, and night frowned darkly on. In its gloom Jesus ordered a return. As he was entering the boat, the freedman begged to go with him, but was sent away to his home to tell of God's mercy on him.

Then Jesus with his disheartened company sailed slowly away over the now submissive sea, amid the whispering airs, under the wondering stars, to his own sad home again.

Thus ended this eventful and distressful day.

XV

THE THIRD TOUR. FATE OF JOHN

JESUS having returned to Capernaum was again beset by the multitude awaiting him. So, with the twelve, he promptly left the city, and entered upon the third Galilean tour.

As a beginning he went direct to Nazareth. Twelve months before this, at the outset of the Galilean ministry, he had taught in the Synagogue at Nazareth, offering himself first of all to his home people. But they rejected him, and even tried to kill him. Now, with a heart full of generous, forgiving love, he again visits them, longing to bless the old home of his childhood, youth and manhood.[57]

So, when the Sabbath was come, he taught many in their Synagogue. They were astonished, and said:

"Whence has he this wisdom, and these mighty powers? Is not this the carpenter, the son of Miriam, and brother of James, and Joses, and Judas, and Simon? And are not his sisters all here with us? Whence then hath this man all these things?"

Thus they were scandalized in him, and scorned him. Their reasoning though utterly illogical, is not unusual. This Jesus remarked, saying to them:

"A prophet is not without honor, save in his own country, and among his own kin, and in his own house."

Even he himself, with all his knowledge of what is in man, marvelled at their unbelief. And because of this

unbelief, some faith being prerequisite, he could do among them no mighty work; only he laid his hands on a few sick folk, and healed them. Then he departed; and Nazareth disappears from history.

Thence Jesus went forward to teach and to heal in the numerous cities and villages of Galilee. But when he saw the multitudes, he was moved with compassion for them, because they were as sheep not having a shepherd, and he said, The harvest truly is plenteous, but the laborers are few. So he called the twelve together, and gave them power over demons, and to cure diseases. For now, as apostles, he would send them abroad to heal the sick, and to preach the kingdom of God. Freely ye received, said he, freely give.[58]

> "Largely thou givest, gracious Lord,
> Largely thy gifts should be restored;
> Freely thou givest, and thy word
> Is, Freely give.
> He only, who forgets to hoard,
> Has learned to live."

St. Paul, in his charge to the Ephesian elders, tells them to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive (Acts 20: 35). This saying is not found in the Gospels. When did it occur? Perhaps here, in this charge to the apostles.

Furthermore he charged them to make no provision for their journey, and to conduct themselves with dignity. He told them of dangers and even persecutions to be undergone, but bid them not to fear, for they should be under a special providence. Himself came not to bring peace, but a sword, and a man's foes, said he, shall be

they of his own household. Yet whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily he shall in no wise lose his reward. Thus instructed and encouraged, they departed, two and two together, and went through the villages, preaching the Gospel, and healing everywhere.

This third and final Galilean tour was begun, like the second, in lower Galilee, and continued nearly five months, from the latter part of the fall of the year 28, until April of the next year. Of what further events took place in Galilee during this long interval there is, as in the case of the two previous tours, no specific account. Only, in general, of Jesus it is said that wheresoever he entered, into villages, or into cities, or into the country, they laid their sick in the market-places or by the way-side, and besought him that these might touch if it were but the border of his garment; and as many as touched it were made whole. But the particular characteristic of the tour was the apostolic mission, in which the twelve were passed temporarily and tentatively from disciples to teachers. At its close the apostles gathered themselves together at Capernaum unto Jesus, and reported whatsoever they had done, and whatsoever they had taught.

History records, however, an important event that occurred outside of Galilee while Jesus and his apostles were evangelizing that district.[59]

It will be remembered that, more than a year before the date we have reached, John the baptizer was arrested and imprisoned at Tiberias by Herod Antipas, probably upon the flimsy pretext of his endangering public safety. It was done doubtless at the instigation of Herodias, the paramour of Antipas, she being embarrassed

in her scheme of marriage with Antipas, and deeply offended by the bold *non licet* of John. Vindictively and unceasingly she sought to take his life. But Antipas withheld his necessary consent while in Galilee; for, knowing John to be a righteous man and accounted a prophet, he feared the people. So he tried to compromise with Herodias by keeping him in prison.

Also it will be remembered that, when Herodias, accompanied by her young daughter Salome, eloped from Rome with Antipas, he was the husband of a daughter of Aretas, an emir of Arabia, whose seat was at Petræa south of the Dead Sea. The wife hearing of her husband's conduct, and of his promise of divorce in order to marry his paramour, fled to her former home at Petræa. Her father, to avenge the outrage, very soon declared war against Antipas. He made elaborate preparation, and was now threatening the southern border of the adjoining tetrarchy of Antipas which, on the east of the Dead Sea, extended to the river Arnon.

Antipas had sent troops to defend his frontier, but now resolved to go thither himself and superintend operations. He ordered therefore a transfer of his court temporarily from Tiberias to Machærus. This was a castle or frontier fortress, east of the Dead Sea, and within the domain of Antipas, originally built as a defense against the Arabs. It was surrounded by ravines, at some points not less than one hundred and seventy-five feet deep, and in addition to this natural advantage, was strongly fortified. Its supply of water was unfailing, and it was never reduced by siege or taken by storm. A citadel, according to Pliny, second only to Jerusalem. Herod the Great rendered it attractive by adding splendid porticos and other extensions, and it became one of his favorite resorts.

The route of Herod Antipas and his cohort was from Tiberias, across the Jordan just south of the lake, and thence directly southward, a full three days' journey. The order of march approaching Machærus (*i. e.*, Diadem of the Desert) may be imagined: The vanguard, a body of infantry equipped as Roman soldiers; then the pseudo-king, riding on a magnificently caparisoned charger, and surrounded by his immediate bodyguard of richly dressed and armed mercenaries; then three white horses abreast, gaily harnessed, drawing a splendidly gilded chariot, in which two beautiful women are seated, Herodias and her young daughter Salome; then a young man afoot, clothed in only a sackcloth shirt with a leathern girdle about his loins, his legs, arms and head bare, his long black hair and beard unkempt, emaciated but with eyes of an eagle, his hands pinioned behind him, and a long leash from his neck to the triumphal car of Herodias; a special guard attending him; then follow on horses or in chariots the retinue of courtiers, and the marching rearguard of troops. When Machærus comes in sight, the eye of John turns from the prison fortress, and sweeps sadly over the sullen surface of the sea to the wilderness of Judea beyond, within whose shades he had lived many years, alone, but free.

The court was installed within the luxurious precincts of the castle, the troops were posted on its battlements as guards, while John was consigned to one of its deep dungeons.

Not long after this arrival, the birthday of Herod Antipas occurred. He was now about fifty years old. The birthdays of Herodian princes (*Herodis Dies*, of the Roman satirists) were usually celebrated with great pomp. Accordingly, Herod invited on this occasion the

lords and officers of his court and army to a banquet and symposium in the great hall of the castle.

The hall brilliantly lighted by candelabra, was surrounded by cushioned divans against the walls, leaving the middle floor-space clear. On these divans the guests reclined, and were served by richly dressed pages with viands and wines. No women guests. Herod the king, so-called, occupied a couch placed prominently on one side, and raised a little higher than the range of the divans. Perfumes enriched the air, music entranced the ear, and dancing girls bewitched the eye, so that every avenue of sensuous pleasure was thronged.

The luxurious feast progressed until host and guests were well wined. Then at a signal the central floor was cleared, a lively burst of music dispelled languor, a door was thrown open, and there tripped in with quick but measured steps, a beautiful young girl, waving and beating her tambourine. It was Salome. The Herodian princesses, descendants of the famous Mariamne, as Herodias herself, Berenice, Drusilla, inherited her marvellous beauty, her physical grace and charm. And Salome was already famous for her beauty. Educated at Rome, she was skilled in the graceful art of dance, and was now sent by her shameless and intriguing mother to execute a *pas seul* for the entertainment of the tipsy king and his tipsy guests. She wore a bodice of scarlet satin, a short skirt of pink silk, and little slippers of silver-gilt; a richly embroidered and bejewelled belt, bracelets on her bare arms, pearls about her neck and woven in her dark, floating hair. With smiles and nods of recognition, and easy, graceful steps she made a dancing tour of the hall, keeping time to the bright music with her high swinging tambourine. Loud, boisterous acclaims greeted her on

every hand. The guests expected, at this simulated Roman symposium, to be entertained with dancing, but not this unprecedented honor by the belle of the realm, and a princess of the highest blood-royal. Nor was it anticipated by Herod himself; truly he was surprised, yet, regardless of decorum, he too was out of measure delighted.

Salome danced to and fro throughout the room, exhibiting her skilled grace and youthful charms to the leering men, then with a pirouette came to a stand facing the king. The music suddenly ceased, the applause hushed, there was silence. Then the king, leaning his flushed foxy face forward, and with bleared eyes ogling the beauty, spluttered out:

"Well, that's th' purtst thing, hic, ever saw. Ask for anything, you sh'll have't. I sware by all that's holy, hic, in J'rus'lm or Rome, I'll give't you, even half my kingdom, sware I will, by Jove."

With a curtsied obeisance she replied:

"I will consult my mother."

Tripping out of the hall, she found the queen at hand, listening and anxiously expectant.

"What shall I ask?"

"The head of John the Baptist."

Straightway the girl returned to the hall, and with a new obeisance, said to the king:

"I will that thou forthwith give me in a charger the head of John the Baptist."

At this Herod was sobered and grieved; he saw the trap, but too late; now because of his oath, and of his guests that heard it, he would not refuse. Solomon broke a sober promise to his mother. Might not Herod break a drunken pledge to a dancing girl? Oh, no; he

was too high-minded and honorable. Sooner he would murder a prophet; yea, and one much more than a prophet. So he ordered one of his bodyguard there present to bring the head. The soldier left the castle hall, and descended the long steep winding stone stairs, that led to the deep dungeon far beneath.

Meantime, while he was doing his deadly work below, the music above struck up, and Salome entertained the king and his company overhead with a lively castanet dance.

Very soon the guardsman returned up the stairway, in his right hand a bloody sword, a trunkless head swinging from the other by its long black hair. With vigilant provision, a large silver dish or charger was ready at the door. He laid the head upon it, and carried it into the hall. The music stopped, the dancer stood still, and the guardsman on bended knee, offered the girl the charger. Graciously she received the gory trophy, and lifting it on high before her lest the drippings from the over-hanging hair should fleck her silken skirt with crimson stains, she smilingly left the hall, and bore it to her mother.

The queenly face of Herodias flushed with triumph, as seated in her boudoir she received at last the reward of her pains. Imitating the deed of Fulvia, the wife of Anthony, upon the head of the silver-tongued Cicero, Herodias took the charger on her lap, forced open the jaws of the stiffening head, dragged out the tongue that had dared to utter *non licet*, then drawing from her thick tresses a long, bejewelled bodkin, she thrust it through the silenced tongue again and again, the tongue that had proclaimed, Behold the Lamb of God. Salome laughed to see her mother's rage, who putting aside the charger, and looking on her stained hands, joined in the laugh,

and said, Come, let us wash our hands; a little water clears us of this deed. Then she summoned a man-servant, and with a muttered curse ordered him to toss the head from the battlements into the ravine.

It was done. The body also was tossed from a postern into the ravine, to glut wolves and vultures. But several loving disciples of John, who had followed him to Machærus and were lingering in the neighborhood, having heard of these things, found and gathered together the remains, and laid the corpse reverently in a tomb. Then they journeyed northward to Capernaum, and told Jesus what was done.

Once hereafter Herod Antipas reappears in the gospel story, yet a few words may be said here about his subsequent and final history. Not long after the tragedy narrated, his troops were defeated with great slaughter by those of Aretas, a defeat attributed by the Jews to his murder of John. He fled with his court back to Tiberias. There his guilty soul was racked by fears. Hearing of the wonderful works of Jesus whom he had never seen, he, though professedly a Sadducee denying all resurrection, in superstitious alarm cried out even to his servants, It is John whom I beheaded; he is risen. Indeed ever after, his table was haunted, like Macbeth's, by a phantom guest; he too found no minister to a mind diseased; the very air he breathed was red.

The death of our Lord occurred in the year 30. Tiberius Cæsar, emperor, died in 39, and was succeeded by Caius Cæsar, or Caligula, with whom Herod Agrippa the first, a brother of Herodias, was a favorite. Apprehending deposition in favor of Agrippa, Herodias urged Antipas to go with her to Rome to counteract his influ-

ence. Antipas reluctantly yielded. The deposition, however, took place, and he was banished, in his old age, to Lugdunum in Gaul (now Lyons, France) after a reign as tetrarch of forty-three years. Herodias, passionately refusing all indulgent favor, followed him into exile, where both disappear. Prior to their departure for Rome, Salome married her great uncle, Philip II, tetrarch of Iturea, who was about fifty years of age. After his decease, she married Aristobulus, king of Calchis. She had by him three sons, one of whom became a king. Tradition ascribes to her a tragic death by decapitation; but it is equally probable that she died peacefully, like Lucrezia Borgia, in the odor of sanctity.

XVI

THE CLOSING SCENES

THE apostles, having returned from their missionary tour, and having reported to Jesus at Capernaum, were wearied, and needed rest. Jesus too was wearied and needed rest. Moreover, he was depressed by the news of the tragedy of Machærus, and longed for a little retirement. But this seemed almost impossible in Capernaum, especially just then, on the eve of the Passover, when the people of upper Galilee on their way to the feast were gathering there in great numbers. These, impelled by curiosity, thronged him and his companions so that they had no leisure so much as to eat. Then said Jesus to the twelve:

"Let us go apart into a desert place, and rest awhile."[60]

So they went away in a boat to the head of the lake, and landed just east of the mouth of upper Jordan, and south of the town of Bethsaida Julias, where were alluvial meadows and neighboring heights that promised retirement.

But the vagrant people having watched the boat followed, many in boats, but thousands afoot along the lake shore, to the place; for the distance from Capernaum was only about three or four miles.

So it was that a great multitude speedily gathered, and surrounded Jesus and the twelve stationed on a little knoll. As Jesus overlooked the swelling throng of men, women and children, he was moved with compassion, because

they were as sheep not having a shepherd. He welcomed them, healed their sick, and began to teach them many things.

> "A voice amid the desert, Not of him
> Who in rough garments clad, and locust fed,
> Cried to the sinful multitude, and claim'd
> Fruits of repentance, with the lifted scourge
> Of terror and reproof. A milder guide,
> With gentler tones, doth teach the listening throng,
> And in the guise of parable allured
> The sluggish mind to follow truth and live.
> They whom the thunders of the Law had stunn'd
> Woke to the Gospel's melody with tears;
> And the glad Jewish mother held her babe
> High in her arms, that its young eye might greet
> Jesus of Nazareth. It was so still,
> Though thousands cluster'd there, that other sound
> Break not the spell of eloquence which held
> The wilderness in chains, save now and then,
> As the gale freshen'd, came the murmur'd speech
> Of distant billows, chaffing with the shores
> Of the Tiberian sea."

Evening came on, and with it hunger. Then said the twelve unto him:

"The place is desert, and the day is now far spent; send them away that they may go into the country and villages round about, and buy themselves somewhat to eat."

But Jesus, knowing what he would do, replied:

"They have no need to go away; give ye them to eat."

And turning to Philip, he spoke, proving him:

"Whence are we to buy bread that these may eat?"

Philip knowing and lamenting their poverty, answered:

"Judas hath in the common purse only two hundred

denarii (about $34), which is not sufficient that every one may take a little."

Then said Jesus unto his willing servants:

"How many loaves have ye? Go, and see."

Andrew, Simon Peter's brother, replied:

"There is a lad here, which hath five barley loaves and two small fishes; but what are these among so many."

"Bring them hither to me," said Jesus; "and make the people sit down in companies, about fifty each."

And they did so, making them all sit down in ranks upon the green grass, in number about five thousand men, beside women and children.

It is permissible to note that Mark says, "upon the green grass"; for this is the only touch of color in the Gospels, unless we except the "green tree" of Luke, meaning live tree, also "red" as a sign of weather, in a doubtful passage of Matthew, and the "purple" or "scarlet" robe occurring six times; in which cases, however, the colors are not descriptive but symbolic. Throughout the Iliad of Homer, who surely was at least color-blind, the "rosy-fingered Aurora" is the only trace of prismatic hue. His scenes are all in clare-obscure, or white and black, like a steel engraving. So likewise are the Gospel scenes colorless photogravures, with the one slight exception of this descriptive "the green grass." Imagination, however, with her rainbow pencil, readily sets them all aglow. Remembering the fondness of orientals for gaily colored costumes, we may be sure that when Jesus from the little knoll was overlooking the vast multitude seated in ranks on the green grass of the meadow under the slant rays of sunset, the scene was like a garden of variegated flowers, blooming and brilliant in red and blue and yellow on the surface of green.

Now Jesus took the five loaves and two fishes, and looking up to heaven, he asked his father's blessing; then he break the loaves, and gave to the disciples to set before the people; and the two fishes divided he among them all. And they did all eat, and were filled.

"No fiery wing is seen to glide,
No cates ambrosial are supplied,
But one poor fisher's rude and scanty store
Is all he asks, and more than needs,
Who men and angels daily feeds,
And stills the wailing sea-bird on the barren shore."

Then said he to his wondering disciples:

"Gather up the broken pieces which remain over, that nothing be lost."

So they gathered them up, and filled twelve baskets. A lesson of economy amid abundance. A beautiful, kindly miracle of growth and plenty without waste, symbolic of the abundant sufficiency of divine grace to all in time of need.

The sated people were astonished at the miracle, and said, Of a truth this is the prophet. They began to consider and to consult one with another, and quickly conspired to proclaim him and to make him by force a king. For, how fine it would be to have a king who should feed them all, freely, abundantly. No more toil, no more anxiety about daily bread, but like the proletariat of Rome fed by the power and bounty of the emperor. Moreover, they longed for a king to free them from the Roman yoke. And was there not a promise of one? The time is ripe; the Passover is at hand; he has come. This wild project, at once selfish and patriotic, won the sympathy and perhaps the connivance of the twelve. Jesus, knowing it all, promptly constrained his disciples

to enter into the boat, and told them to begone home, while he dispersed the multitude. This he did, and then went up into a neighboring height alone, for prayer.

Anthony, in his oration over the broken body of his friend Cæsar, tells of that he thrice refused a kingly crown. Here John, in his evangel over the broken body of his friend Jesus, tells of that he once, at once, and once for all, refused a kingly crown. The one refused from worldly policy, dreading failure. The other refused from heavenly wisdom, confiding in the assurance of a kingdom that cannot be moved.

The disciples, starting for home about dark, encountered a stiff wind from the southwest, blowing contrary to their course, retarding and driving them somewhat aside, so that, though they rowed distressfully between three and four miles, and though the night was then far spent, they had not yet reached their shore. They were worn out by the toil of contending with the waves, and disheartened; for, after the setting of the pascal moon, then nearing full, in the dark hour before dawn, they knew not just whereabouts they were.[61]

Amid this perplexity and distress, a gleam of light shone along the waters, and they beheld a figure in a halo, the figure of a man with garments of light, approaching, walking on the sea. The conscious waves on either hand stood still as he passed, and those before him sank prostrate to a level way illumined by the glory shining from him as he came. Then upon the boatmen fell the human dread of the supernatural, and startled by the apparition, they huddled together and cried out in terror. But the well-known voice of Jesus came sweetly to their ears:

"Be of good cheer; it is I; be not afraid."

From the lonely mount to which he had retired, Jesus had been looking out with his divine eyes into the night over the agitated waters —

"Where far below, Gennesaret's main
Spreads many a mile of liquid plain,
Though all seem gathered in one eager bound,
Then narrowing clears yon palmy lea,
Towards that deep sulphureous sea,
Where five proud cities lie, by one dire sentence drown'd."

"The pascal moon above
Seems like a saint to rove,
Left shining in the world with Christ alone;
Below, the lake's wry face
Stirs roughly in th' embrace
Of mountains terrac'd high with mossy stone."

The seer had watched the tossing boat and the toiling boatmen through the weary watches of the night, and then, at the last, in the extremity of their distress, he came to them.

"Be of good cheer; it is I; be not afraid."

"Lord, if it be thou, bid me come unto thee upon the waters."

Thus spake the impulsive Peter, and Jesus bid him come. He would teach him by an experience his weakness and dependence. So Peter went down from the boat, walked upon the water, and came to Jesus. But the boisterous wind frightened him, and then beginning to sink, he cried out:

"Lord, save me."

Immediately Jesus took hold of him, and said:

"O thou of little faith, wherefore didst thou doubt?"

And when they were gone up into the boat, the dis-

ciples worshipped him, the wind ceased, the day dawned, and they found themselves at the land Gennesaret, at the moorings of Capernaum.

The multitude whom Jesus had fed and afterwards dispersed came together again in the morning, asking, Where is the Nazarene whom we would make king? They had seen him send his disciples away, and there was no other boat by which he could have gone. Yet he was nowhere thereabout. So, taking their own boats, and others which had been driven by the gale from Tiberias to the north shore, they returned to Capernaum, seeking Jesus. Having at last found him in the Synagogue, whither he had taken refuge from the gathering throngs, they asked him:

"Rabbi, when camest thou hither?" [62]

He did not tell them, but made the sharp reply:

"Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life."

"What must we do," they asked, "that we may work that work?"

"Do this," said he, "believe on him whom God hath sent."

The people were thoroughly convinced of his power, but had heard it attributed to magic through the prince of demons. He claimed, however, to be sent of God. Hence they made the old oft-repeated Jewish demand for a sign from heaven, such as Elijah had shown, or Moses who had given the fathers bread out of heaven. But Jesus objected, and then declared himself to be that sign, saying:

"It was not Moses, but my Father; and now he sends you the true bread out of heaven which giveth life unto the world."

Then, like the woman of Samaria, they begged:

"Lord, evermore give us this bread."

Thereupon Jesus said unto them:

"I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst. For I am come down out of heaven, not to do mine own will, but the will of him that sent me."

At this the people murmured in whispers, saying:

"Is not this Jesus, whose father and mother we know? How doth he come out of heaven?"

They were scandalized, but he reiterated:

"I am the living bread out of heaven; yea, and the bread which I give is my flesh."

"Now," said they one to another, still more scandalized, "how can this man give us his flesh to eat?"

Jesus, still speaking figuratively, reaffirmed:

"He that eateth my flesh and drinketh my blood hath eternal life. This is the bread which came down out of heaven; he that eateth this bread shall live forever."

The saying was more than the dulled ears of the people could bear. So they departed from him out of the Synagogue offended. A signal case of popular fickleness. But yesterday perforce to be their king; now none so poor to do him reverence.[63]

Even many of his disciples, construing, as usual also with them, his figurative speech literally, murmured among themselves:

"This is a hard saying; who can bear it?"

But Jesus, turning to them, said reprovingly:

"Doth this cause you also to stumble? But there are some of you that believe not."

Upon this the many disciples likewise went back and away. Jesus said therefore unto the twelve:

"Would ye also go away?"

Simon Peter answered promptly:

"Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."

Unsoothed by this noble profession, Jesus answered bitterly:

"Did not I choose you the twelve? And one even of you is a devil, *διάβολος*."

These, perhaps, were the harshest words he ever uttered. Their caustic acrimony shows how deeply he was hurt by the stupidity of the seekers after loaves and fishes, and by the defection of his trained disciples who persisted in their spiritual blindness. Humanly speaking, he was disheartened and discouraged, aggravated even to painful exasperation.

Also be it noted that this speech is the introduction of Judas into the gospel story; for heretofore we have had only his name as one of the chosen twelve.

Allusion may be made just here to the familiar fact that egotism is commonly offensive. The great authors are free from it. In Plato's thirty or more Dialogues it is hardly possible to find a trace of himself. In Shakspeare's Plays, though it has been diligently sought, there is no trace of himself. So of the Evangelists. St. John in his Gospel never alludes to himself except of historical necessity and then never by name. For one to thrust his personality frequently on others is at least in

bad taste, to do so constantly is a vice. In society the habitual egotist is disdained and shunned. In some notable instances, a culminating preposterous expression has been derisively preserved by history. Said Nebuchadnezzar, Is not this great Babylon that I have built? In that same hour he was brought low. Cæsar's famous dispatch to the Senate, *Veni, vidi, vici*, is called by Shakspeare his thrasonical brag. Wolsey's arrogant *Ego et rex meus*, was a lever in his overthrow. The vaunt of the boy king, Louis XIV, *L'Etat, c'est moi*, was characteristic of his long reign. And Napoleon while at St. Helena said, Alexander, Cæsar and I founded empires which have passed away. The parable of The Pharisee and the Publican is noteworthy in that the prayer of the haughty self-conceited Pharisee, consisting of two short sentences, repeats "I" five times, and each time it is the subject of a verb; whereas in the prayer of the humble contrite Publican the personal pronoun occurs but once, and then as indirect object.

Now observe that in the chapter from which the foregoing conversations are extracted, within the compass of thirty-three verses of the revised version, Jesus used the personal pronoun in the first person no less than forty-three times; and besides, everything that he says is concerning himself, pressing his personality upon his hearers. Moreover, this is not an exceptional case, for throughout the Gospels his doctrine constantly is: And I, if I be lifted up, will draw all men unto myself. Also: I and the Father are one; which reads very like Wolsey's, *Ego et rex meus*. So, it is just to say, that Jesus of Nazareth was the most incessant and intense egotist in all history. Such egotism in any mere man, however exalted his station, would be intolerable, nay

more, even blasphemous. Undoubtedly it was an element in the disaffection of his dull hearers. But does his egotism offend us? No, not at all; for the reader of the Gospels, even the casual or irreligious reader, is so powerfully impressed by his superhuman character, wisdom and power, that his egotism seems natural and proper; and it discloses the profound truth that Christianity is less a dogma than a person, that Christianity is Christ.

The falling away of the people and many disciples from Jesus was immediately followed by an intrusion of the Scribes and Pharisees who had been commissioned from Jerusalem to serve as spies and detractors. For as he with the twelve was on his way home from the Synagogue, these emissaries, rejoicing in the defection of the great body of his adherents, and affecting a pious zeal to cloak their malice, ask him the carping question:

"Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread." [64]

This had reference to the ceremonial ablutions, which were numerous, enjoined by the oral law, and practiced by all the Jews. But Jesus, being just then not in a conciliatory mood, answered sharply, denouncing them:

"Ye hypocrites, ye make the word of God void by your traditions."

Then turning to the crowd of curious listeners that still hung about him, he said:

"Hear and understand: Not that which goeth into the mouth, but that which proceedeth out of the mouth, defileth the man."

When he had entered into the house, one of the twelve said unto him:

"Knowest thou that the Pharisees were offended by what thou saidst to them?"

"Let them alone," he replied, "they be blind guides."

Then Peter for the twelve asked an explanation of what he had said. It was given along with the sharp reproof:

"Are ye also even yet without understanding? Perceive ye not that whatsoever from without goeth into the man, it cannot defile him? But the things which proceed out of the man come forth from the heart; as, blasphemies, also murders, adulteries, thefts, false witness, covetings, and the like. These are the things which defile the man; but to eat bread with unwashed hands, defileth not the man."

Thus closed his long Galilean Ministry.

PART FIFTH

His Exile

XVII

IN PHŒNICIA AND DECAPOLIS

TWO years have now passed since Jesus began in Jerusalem his public ministry with the purgation of the Temple at his first Passover. The third Passover is now at hand, April 16, A. D., 29. He decided not to attend this Passover; for he knew that the hostility of the Jews of Judea, and especially of the Sanhedrists at Jerusalem whom he had defied, was so intense that they were resolved to kill him. On previous occasions, his popularity with the vast number of Galilean pilgrims had protected him from violence, the Sanhedrists dreading to incite a riot. But now that this popularity was lost, he would in Jerusalem be an easy victim to the malevolence of his deadly enemies. But his hour was not yet. Hence he would not now go to Jerusalem.[65]

The Galileans assembled at Capernaum on their way to the feast were leaving the city in great numbers, going southward through Peræa. In a day or two the city would be almost deserted. What then? Should he await their return, and resume his work? It was evident that his profitable ministry of a year and a third in Galilee had come to an end. During his long absences from Capernaum, the Sanhedric emissaries had sown tares broadcast in the field, they had poisoned the air with calumnies that infected the whole region. The mass of the people, with whom he was so popular at the outset, had come to distrust his divine commission, and

to look upon him as one of the many magicians among them, especially powerful only because of demoniacal collusion; this in spite of the beneficence of his healing and teaching. Clearly it was not wise in this case to continue the sowing of pearls; not wise to linger and struggle against the popular tide. Hence he further resolved to leave the country for a time.

When a babe he had been exiled for two months in Egypt. Now he passed into an exile destined to last six months. Bidding his mother farewell, and telling her alone of his intent, he privately led his twelve adherents northwestward into Phœnicia, then a Roman province, and dwelt for some months in the neighborhood of its ancient city of Tyre. In the strict privacy of this restful retirement, he gave the twelve disciples special and much needed instruction. This doubtless was its chief purpose, and so a revival of the early Schools of the Prophets.

The veil of silence over this sojourn of about four and a half months was only once, near its close, drawn aside. Then was revealed a charming incident. On a certain occasion, late in August, as the teacher and his pupils were walking and talking together, like the peripatetics of old, in a grove of lofty cedars of Lebanon, a woman, probably a widow, who had heard of him, came after them crying repeatedly:

"Have mercy on me, O Lord, thou son of David, my little daughter is grievously vexed with a demon."[66]

Now the woman was a gentile, a Canaanitish Syrophœnician by race; yet evidently she had obtained somehow a knowledge of Jesus, of his royal claim, and of his divine power. But to her piteous appeals he answered not a word. Her incessant importunity annoyed the dis-

ciples. It interrupted their pious meditation and conversation. So they selfishly besought him to grant her petition, and thus be rid of her, saying:

"Send her away; for she crieth after us."

"I was not sent," he sternly replied, "but unto the lost sheep of the house of Israel."

Then he sought refuge from the clamor and turmoil by privately entering a house on the way. But he could not be hid from the eye of the mother. Straightway she followed him into the house, and like to Jacob wrestling with this very angel for a blessing, she fell upon her knees at his feet, saying:

"Lord, help me."

Observe that here, as in her first prayer, she identifies herself with her daughter. The little girl's affliction is the mother's affliction. Her pain is my pain, help me. True maternal instinct. But Jesus, apparently unmoved, repelled her with the rough words:

"Let the children first be filled; for it is not meet to take the children's loaf and cast it to little dogs."

Certainly this was a hard saying; who could bear it? Only a pleading mother perhaps. It was sharply put as a sharp test of her faith. She stood the test. The gentle humility of her reply, and its exquisitely feminine adroitness, have made it famous.

"Yea, Lord; yet even the little dogs may eat of the children's crumbs which fall from the master's table."

Jesus was pleased with her reply, and commending its form, said:

"O woman, great is thy faith. For this thy saying, go thy way; the demon is gone from thy daughter."

And she went away unto her house, and found the child laid upon the bed already healed.

In one other case only did Jesus pronounce a person's faith to be great, the case of the Roman centurion at Capernaum. The one was a man, the other a woman; both were heathen.

Evidently the privacy thus far maintained was broken. The fame of the Nazarene had been spread throughout that region, but his presence was unknown. Now he could no longer be hid. A few days, a few hours, would bring crowds of people from the city and country. The summer school was at an end. So the Master and his pupils took up each his wallet and wander-staff and departed from the vicinity of Tyre. It was towards the first of September. They journeyed coastwise northward, crossed the Leontes River, passed by Sarepta, where Elijah had in like manner miraculously blessed the home of a poor widow, and passed through the city of Sidon. They then turned eastward, crossed the two Lebanon mountain ranges near the source of the Jordan a little north of Mt. Hermon, and descended into the plains of Decapolis.

This was an indefinite region called Decapolis because comprising ten cities. The inhabitants were mostly Greeks. It extended from Damascus southward, east of the upper Jordan and the Galilean lake, thus including the cities Gerasa and Gadara, into Peræa to include Pella, and finally into lower Galilee to include Sythopolis.

The travellers probably followed the rivers of Damascus extolled by Naaman the Syrian, lingered in the gardens enwreathing the famous city, bid it farewell from the overlooking height where Saul of Tarsus afterwards met the Master, and then pursued their way homewards.

When they reached the eastern shore of the lake of Galilee where Legion had been exorcised, certain ones brought to Jesus a deaf stammerer, beseeching him to lay his hand on him. Taking him aside from the company privately, Jesus touched his tongue, put his fingers into his ears, and looking up to heaven, sighed, and said, Ephphatha (Be opened). And his ears were opened, and the bond of his tongue was loosed, and he spake plainly. Jesus charged them to tell no man; then wishing to be alone, he ascended one of the overlooking heights, and sat there, gazing wistfully across the lake towards his home.[67]

Heedless of his injunction, the people published the presence of the Nazarene and the new miracle, saying, He hath done all things well. And there came unto him great multitudes, bringing the lame, blind, dumb, maimed, and many others, laying them down at his feet. And he healed them all. The multitudes wondered, and even the many heathen Greeks glorified the God of Israel, when they saw the lame walking, the dumb speaking, the blind seeing, and the maimed who had lost limbs, made whole by a new supply. This was the last of his lavish healings wherein great numbers without distinction of person or ailment, were together and at once restored.

This lavish healing occupied some days, for many companies came from different distances, as the news reached them, in succession. Naturally they lingered near the healer, but in their haste they had not made provision for long stay. So Jesus called unto him his disciples, and said:

"I have compassion on the multitude, because they

continue with me now three days, and have nothing to eat. I would not send them away fasting to their homes, lest they faint in the way; and some of them are come from far." [68]

Then followed a miraculous feeding of the multitude, very similar to that which took place about five months before near Bethsaida Julias, north of the lake. This multitude, however, numbered only four thousand men, beside women and children.

The refreshed multitude was then promptly dismissed, and Jesus, longing for quiet and for his own people and his home, took a boat with his disciples to cross the lake. If during his disappearance his pharisaic enemies had dispersed, he could hope for the needed respite. He gave order to land a mile or more south of Capernaum, intending to enter the city circuitously and privately. But no sooner had the prow touched the land, and Jesus stepping ashore had passed through the thicket of oleanders that hedged the western coast, than there they were facing him, and taunting him with the old test, said:

"Master, show thou us a sign from heaven." [69]

Doubtless they had heard of his presence on the eastern shore, and were watchful for his crossing. Jesus denounced their generation, and again refused any sign other than his resurrection. Then sick at heart he turned back, reentered the boat, and ordered the disciples to set sail again. While sailing away he said to them:

"Take heed and beware of the leaven of the Pharisees and Sadducees and Herod."

The simple minded disciples as usual interpreted this literally, and reasoned among themselves, saying, We



THE RETURN INTO EXILE

took no bread. Indeed they had with them but one loaf, such was their poverty and haste. But the word of Jesus had no reference to this scant provision, which, as they had seen, he was able to multiply abundantly; so, perceiving their error, he scolded them roundly for their stupidity and mistrust.

The boat was sailing northward, towards the upper end of the lake. Soon Capernaum came in sight with its suburbs Chorazin and Bethsaida. The proud central city receded from the shore, then surrounding the great marble Synagogue, and climbing the heights beyond, seemed, at that lofty horizon, to mingle with the sky.[70]

Jesus, standing on the prow of his smoothly gliding boat, gazed sadly on the passing city he had blessed, but whose day of grace was gone, and with a reminiscence of the heathen cities he had lately seen, thus apostrophized his own:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! For, if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt be brought down unto Hades. For, if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto thee, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

For many centuries down to this day the district of Gennesaret has been desolate, and of the city, Capernaum, not even the site can be exactly determined.

XVIII

IN THE REGION OF MT. HERMON

THE boat landed just to the right of the mouth of upper Jordan. That was the last time Jesus was borne upon the bosom of his lake. He stepped ashore, and with the twelve went northward, across the green meadows where he had fed the thousands, to Bethsaida Julias.

There a blind man from the country was brought to him with the usual petition. Jesus, too tender hearted to refuse, but still wishing to avoid a popular stir, took him kindly by the hand and led him out of the village to a private place, then having laid his hands upon his eyes, asked, seest thou aught? I see men as trees walking, replied the man. The touch was renewed, and the man saw clearly. Then Jesus sent him away to his home, forbidding him to return to the village. As with the deaf stammerer, Jesus here used means, perhaps as a help to faith. The first partial recovery, suggesting difficulty, is inexplicable.[71]

The refugees were now in the domain of Herod Philip II. Pursuing their way northward, and passing by the Cæsarea where Philip held his court, they came, about twelve miles beyond, to the foot of Mt. Hermon, (the Peak). This is the southern end of the Anti-Libanus range, the water-shed giving rise to the Jordan, Leontes and Orontes Rivers, and to the rivers of Damascus. The

Peak was thus the topographical centre of the whole region of Palestine and Syria at their boundary, this highest point rising 9,500 feet above ocean-level, and visible even from the Dead Sea. Its summit is covered with eternal snow; hence the Sidonians named it Sirion, (the Breastplate), from the rounded snowy top glittering in the sun. The Arabs call it Ice Mountain, and White-haired Mountain, the latter referring to the long streaks of snow in the ravines radiating like hoary locks from the head. It is the Mt. Blanc of the East,—

> "The monarch of the mountains,
> They crowned him long ago,
> On a throne of rock, in a robe of clouds,
> With a diadem of snow."

In the secluded valleys among the foot-hills and smaller mountains around about the base of Hermon, Jesus with the twelve took refuge, and found quiet and rest. He lingered in that wild and desolate region for at least a week. Soon after reaching the retreat he asked the apostles, Who do men say that I am? After various replies, he further asked, But who say ye that I am? Peter, stepping to the front, answered promptly with assurance:

"Thou art the Christ, the Son of the living God."[72]

Jesus approvingly declared this to be a special revelation from his Father, but charged the apostles to keep it secret. Also he spoke now for the first time of his future Church, laying its foundation, in these words, addressed directly to Simon Peter:

"And I also say unto thee, that thou art Peter, and upon this rock I will build my church."

This saying may have been suggested by a view of a

temple to Augustus built by Herod the Great in this region on a rock whence the springs of the Jordan issue. But it is impossible not to see therein a play upon the surname Peter (a Rock); and hence these words, latinized, are inscribed around the interior of the dome of St. Peter's at Rome. They have been the subject of various exegeses from the early years of the Church until now. He added a promise to him of the Power of the Keys, which also has been a subject of various interpretation and of bitter contention, especially since the Protestant Reformation.

Then Jesus began to tell his disciples how that he, the Son of man, must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. He entered now into the shadow of the cross. The disciples were shocked, and perplexed by this apparent revulsion from his Christhood. Peter, elated perhaps by the approval of his great confession just made, had the audacity to take hold of his Lord, and, though gently and lovingly, to contradict him, saying:

"Be it far from thee, Lord; this shall never be unto thee." [73]

But Jesus turned upon him sharply with the stern rebuke:

"Begone behind me, Satan; thou art a stumbling-block unto me."

This is very severe, and in extreme and violent contrast with his words to Peter a few moments before. It must not be regarded as merely a calling of harsh names. Nor is his using the same formula as that closing the great temptation in the wilderness, merely a reminiscence. Rather, Satan, invisible to all save divine eyes, himself

was here present, for the moment in possession of Peter, whose tongue he used to lay before Jesus, in the language of love, a new and scandalizing temptation on the first mention of the Passion. Again he was promptly and with authority repelled; and Peter shrank back abashed.

Moreover, this decided rebuke indicates not only that he was willing to fulfill his commission, but that he desired, and even was anxious for the decease which he was to accomplish at Jerusalem. He looked forward longingly and lovingly to the day of sacrificial redemption. Though he was to be the victim, not of bodily suffering only, but of injustice, yet the natural, human dread of contumely, pain and death was overborne by the great love wherewith he loved us; and thus he was not impelled, but was attracted towards the cross.

The week passed. In the evening of its close, Jesus, leaving the house of their abode, took Peter, and the brothers James and John, the three nearest to him in heart and thought, apart up into a high mountain. This doubtless was not the great central mountain itself, but a neighboring height, a spur of Hermon. From the summit of this lesser height, looking along the Jordan valley, they might see the silvery sheen of his consecrated lake, a mirror of the sky. Before them towered the majestic Hermon, its base expanding over the confine of Jewish and Gentile lands, its lofty summit of eternal snow gleaming under its blue canopy in the sunset glow, like to the great white throne. The four bowed in prayer.[74]

When the tide of night rising from the valleys had overflowed the mountains, the three disciples, men of simple habits, were overcome by drowsiness. But in the midnight they were awakened by a great light shining

about them. Jesus had continued in prayer, and now while he was yet praying, he was transfigured before them; his face did shine as the sun, and his garments became glistening, exceeding white and dazzling, white as the light. And behold, there appeared unto them two men, which were Moses and Elijah, talking with him, and speaking of his decease (departure, exodus) which he was about to accomplish (fulfill) at Jerusalem. And it came to pass as they were parting from him, Peter, dazed and bewildered, yet eager to prolong indefinitely the vision of celestial glory, said unto Jesus:

"Master, it is good for us to be here; and, if thou wilt, I will make here three tabernacles, one for thee, and one for Moses, and one for Elijah."

While he was yet speaking, there came a bright cloud and overshadowed them; and they feared as they entered into the cloud. And behold, a voice out of the cloud, saying:

"This is my beloved Son, my chosen, in whom I am well pleased; hear ye him."

And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and gently touched them, and said, Arise, and be not afraid. And lifting up their eyes they saw no one save Jesus only.

And as they were coming down out of the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen from the dead. And his disciples asked him, Why then say the Scribes that Elijah must first come? He answered, Elijah is come already. Then they understood that he spake of John the Baptist.

This extraordinary scene, The Transfiguration, is full of mysteries. It will bear but little comment. The

representatives of the Law, the Prophets, and the Gospel, the Old and the New, each of whom attested his special commission from the court of heaven by great miracles, held converse on the central fact in the history of redemption. As at Gethsemane, the visitation no doubt brought comfort, and strengthened the resolution of the Man relatively to his prospective suffering, which resolution was confirmed by the Voice repeating the heavenly utterance concerning him made at his baptism. The faith of the disciples who were favored as witnesses would also be confirmed immovably; and this would steady any wavering among the rest, though for the coming half year they could not be told. The place where the event occurred seems fitting; for as Mt. Hermon is the culminating centre of the region, so the Transfiguration is the culmination of the history, which henceforth descends through the valley of humiliation unto death.

On the next day, when they were come down from the mountain, a crowd of people met him. News had gone abroad that the Nazarene, the great healer, was in the mountains near Hermon; and a man of that country, accompanied by friends and others, had brought for healing his son, a demoniac, deaf and dumb, and epileptic. In the absence of Jesus, the disciples had tried to heal him, and failed. When the father saw Jesus coming, he ran, and kneeling to him, said:

"Master, I beseech thee to look upon my son, my only child. He is grievously afflicted. If thou canst do anything, have compassion on us, and help us." [75]

"If thou canst!" exclaimed Jesus. "All things are possible to him that believeth."

Straightway the father cried out, and said with tears:
"Lord, I believe; help thou mine unbelief."
"Bring hither thy son," replied Jesus.

As he was coming, the demon convulsed him grievously; then, at the word of command, came out, but left the child as one dead. But Jesus took him by the hand, and raised him up; and he arose, healed.

When Jesus was come into the house, his disciples asked him privately, Why could not we cast it out? He replied, Because of your little faith. Howbeit this kind can come out by nothing, save by prayer.

The extreme contrast between this scene of a struggle with satanic power, and the one immediately preceding, should be remarked. Here the divine, the human, and the demonic come close together. Raphael, in his greatest and last picture, which with paint not dry was carried as a banner at his funeral, brought, with artistic license, the former and the first part of the latter scene upon one canvas, thus heightening the effect by juxtaposition. This design has become so familiar that we all see it as depicted by this great artist, and perhaps no worthier visual representation is possible.

It was now about the first of October in the year 29. The exile had continued for six months. Then Jesus decided to go to Jerusalem, through Capernaum. As he with the twelve was on the way homewards, he again predicted his Passion in plain literal terms. The disciples were sorry, but did not understand, and were afraid to ask questions. Apparently they construed his saying figuratively, in an opposite sense; for, falling a little behind, they got into a dispute amongst themselves as to which of them should be higher than others, and which

highest in official rank in the kingdom of heaven which he was now going to set up.[76]

When they reached Capernaum, and Jesus had gone into the house, Peter was stopped at the door by a couple of men who were collectors of the regular contribution to the current expenses of the Temple, and asked:

"Doth not your Master pay the usual half-shekel?"[77]

Peter promptly answered, Yes; though he knew there was not that much, about thirty-one cents, left in the purse. Telling the collectors to wait, he went into the house, and stood in the Master's presence, troubled and abashed. Jesus anticipated him, and smilingly asked:

"What thinkest thou, Simon, concerning earthly kings; do they gather tribute from their sons, or from strangers?"

When Peter replied, From strangers, Jesus added:

"Then are the sons free."

From him, the Son of the King, nothing was due for the support of the Palace. But, rather than give offense, he told Peter to go to the lake and cast a hook, and that in the mouth of the first fish taken, he should find a shekel. That take, said he, and give unto them for me and thee.

Often it is reasonable to allow the unreasonable, rather than offend.

Matthew, who alone tells this pretty incident, naively neglects the sequel, as of course fulfilled.

When the twelve were assembled in the house, Jesus asked them, What were ye disputing in the way? They held their peace ashamed. Then he called a little child to his side, and took him in his arms, and said:

"Verily, I say unto you, except ye turn, and become as

little children, ye shall in no wise enter into the kingdom of heaven."[78]

This object lesson was followed by an instructive discourse upon humility, offenses, and forgiveness, illustrated by the parable of The Merciless Servant. The principles therein expounded reverse the standards of antiquity, peculiarly characterize Christianity, and are leavening the ideals of humanity.

Jesus spent only a few days in Capernaum privately with his mother. Now the Feast of Tabernacles was at hand, and some of his so-called brethren, his cousins, who were unbelievers, taunted him with, Depart into Judea; be not secret; manifest thyself openly to the world. To this Jesus replied, Go ye up unto the feast; I go not up yet, because my time is not yet come.[79]

After they and most others were gone, and the time for the beginning of the feast, October 11th, had come, he sent messengers before him to provide lodgings in Samaria, through which for greater privacy he would pass. For his only safe course was to go up secretly, and throw himself unexpectedly into the crowds in the Temple where the dread of a riot would hold his enemies in check. The messengers were repulsed by the Samaritans of a certain village, because he was going to Jerusalem. When at his coming this was reported to him, James and John, young men of quick, high temper, were especially indignant, and proposed to call down fire from heaven, as Elijah did, to consume them. But Jesus rebuked them, and turned painfully away to seek another village.

Then came one, a Scribe, saying, Master, I will follow thee whithersoever thou goest. But Jesus answered sadly:

"The foxes have holes, and the birds of the sky have nests; but the Son of man hath not where to lay his head."

Thus ends the story of his exile. He was despised at Jerusalem, and rejected at Capernaum; and even a Samaritan village scorned him. Therefore his nation, his people, his own to whom he came and who received him not, have passed into an exile lasting through the centuries, reaching to the ends of the earth.

"And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?

"Tribes of the wandering foot and weary breast,
Where shall ye flee and find a place of rest?

"The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave."

PART SIXTH

His Second Judean Ministry

XIX

THE WORK IN JERUSALEM

THIS annual feast commemorated the wandering in the deserts after the exodus from Egypt, during which wandering the people dwelt in booths or tents or tabernacles. It took place in the fall, six months after the Passover, and occupied a week. During the week the people of Jerusalem dwelt in arbors made of myrtle, pine and olive branches, erected on the flat roofs of their homes, while the many thousands of pilgrims dwelt in similar booths in the open streets, on top the encircling city wall, and on the slopes of the mountains that are about Jerusalem. See the holy city robed in festal green, crowned with a garland, and her rocky environs changed to a vast pleasure garden. The courts of the Temple were daily thronged with festive worshippers, clad in gay-colored holiday costume; the history of the wandering was read; the silver trumpets sounded; the great Hallel was sung by the multitude, waving palm branches, and following with their eyes the smoke of the sacrifice as it rolled upwards to the skies.

At the feast in October of the year 29, the Jews of the temple party sought for Jesus, asking, Where is he? They wished to gratify their enmity. The multitude, divided in opinion, spoke much of him, but in whispers, for fear of the rulers. This dark thread was interwoven with the festivity.[80]

About the middle of the week, Jesus entered the

Temple, and taking a seat under one of the colonnades, began to teach. He was not at once recognized by those who heard him, and they wondered at the scholarly wisdom of one unknown to their schools. But the teacher had no wish to dissemble. So after some words of self-abnegation and reproof, he asked:

"Why seek ye to kill me?"

"Thou hast a demon," was the rude retort. "Who seeketh to kill thee?"

The teacher replied with some pointed logic relative to his having healed a man there eighteen months before on the Sabbath, for which he had been arraigned by the Sanhedrin. This revealed him. The report of the presence of the famous and despised Nazarene spread. It reached the Sanhedrists, who sent some of the Levitical temple-guards to arrest him. But when these heard him for themselves, and saw the favor of the multitude, they dared not. And Jesus unmolested left the Temple.

When the chief priests and Pharisees of the Sanhedrin demanded of the guards, Why did ye not bring him? they answered indirectly but very thoughtfully, Never man so spake. The court, exasperated, was about to pass sentence; but Nicodemus protested:

"Doth our law judge a man unheard?"

They turned upon him fiercely with:

"Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."

Their rage blinded them to Jonah, Nahum, and Hosea, and perhaps also Elijah himself, of Galilee. The protest however availed, and the Court adjourned.

On the last, the great day of the feast, Jesus again entered the Temple, and proclaimed:

"If any man thirst, let him come unto me and drink."[81]

This possibly had reference to the profuse libations at the altar. Some who heard him said, Of a truth this is the Christ; but others said, What, doth Christ come out of Galilee? So there arose a division among them.

Then Jesus went into the Treasury, the eastern court of the enclosure of the Sanctuary, where stood certain lofty candelabra. Probably with reference to these, he further proclaimed:

"I am the light of the world."

He was at once rudely interrupted by the Pharisees who, offended perhaps by his arrogant egotism, charged him with falsehood. Then followed a contention, growing more and more bitter. Jesus claimed his Father as a witness to his truth. They asked him, Where is thy father? Who art thou? He answered:

"When ye have lifted up the Son of man, then shall ye know that I am."

This phrase "I am," here repeated, was to the Jews an enigma and a stumbling-block. Yet of the multitude many believed, and to them he said:

"If ye abide in my word, ye shall know the truth, and the truth shall make you free."

To this others objected haughtily and mendaciously:

"We be Abraham's seed, and have never yet been in bondage to any man."

They discarded their four centuries of slavery in Egypt, their seventy years of captivity in Babylon, their century and a half of subjection to the Oriental Greeks, and their then present political bondage to Rome, signalized by the tower of Antonia frowning over the temple, and its Roman garrison, deployed with short swords at that moment along the western porch to enforce orders.

"Every one," replied Jesus, "that committeth sin, is the slave of sin. I know that ye are Abraham's seed; yet ye seek to kill me." To this he added, with great severity, "Ye do the works of your father, the devil. He was ever a murderer, and a liar, and the father thereof."

"Say we not well," they answered, "that thou art a Samaritan, and hast a demon?"

"I have not a demon," said Jesus, deeply hurt and indignant at the gross insult; "but I honor my Father, and ye dishonor me. Your father Abraham rejoiced to see my day; and he saw it, and was glad."

"Thou art not yet fifty years old," said they scornfully, "and hast thou seen Abraham?"

"Verily, verily, I say unto you," he replied with solemn emphasis, "Before Abraham was, I am."

These words assert not merely preexistence, but by confounding grammatical tenses, indicate an existence out of all relation to time, the eternal Now. In them the Lord again applied to himself the peculiar name by which Jehovah revealed himself to Moses (Exodus 3 : 14). For a mere man to utter them would be the highest form of blasphemy; and so the Jews now interpreted it.

With loud outcries the mob rushed tumultuously through the eastern gate of the Treasury, the Beautiful Gate, to the outer court, there to gather up the marble chips scattered about the unfinished building, with which to stone him, the usual punishment for blasphemy. But when they returned, Jesus had disappeared. For meantime he and his sympathizers retired through the side door of the Treasury to the steps leading to Ophel. These he descended, followed by several disciples, and so departed from the Temple.

Southward from the Treasury was an opening in the floor of the outer court, leading by steps down to a subterranean corridor or tunnel which passed under the great Basilica, and out the substruction of the lofty southern wall of the Temple by a double gate, the Hulda gate, opening into the district of the city called Ophel. This gate was the only southern egress from the Temple, and it remains at this day. The Ophel (sloping hill) was densely populated, mostly by Levites who served in the Temple, and an humbler class of citizens. The hill declined southward to the city wall, and just beyond was the famous pool of Siloam.

When Jesus and his few disciples, including John, who writes of all this like an eye-witness, emerged from the corridor that afternoon, they were assailed by the clamor of a beggar sitting near the Hulda gate on their right, crying for alms because he was blind from his birth. Jesus paused on hearing the cry of want, and in perfect self-possession, with calmness unruffled by the bitter strife he had just quitted, or by the still audible uproar of the mob that was seeking his life, he listened to the plea of the benighted man. The disciples were not thus calm, but with an effort to be so, asked:

"Master, who did sin, this man or his parents, that he was born blind?"[82]

The first alternative in this curious question has received much learned comment. It has been variously explained by reference in turn to metempsychosis, to sin of the fetus, and to proleptic punishment. Also the "or" has been construed as corrective, meaning: or, since that could not be, etc. It is best, however, to regard the point as merely a blunder of the simple disciples excited

and confused by the threatened stoning, a natural and inimitable betrayal of inward agitation despite the effort to be calm.

"Neither did sin," answered Jesus; "but so it is, in order that a work of God be manifest in him."

Reminded by the recent attack that his time was short, and gazing perhaps on the now declining sun, he added:

"We must work while it is day; the night cometh. While I am in the world, I am the light of the world."

Within the passing hour he had proclaimed this in the Temple. Now he would illustrate it by giving light to the sightless eyes that pleaded for and won his pity. Making an ointment of clay with his spittle, he anointed the beggar's eyes, and said:

"Go, wash in the pool of Siloam."

A second scene represents the blind beggar going alone, groping with his staff in the midday darkness along the familiar streets of Ophel on his way to the pool. The smear on his eyes was not medicinal, but was a crutch to his faith. Beyond the city wall, he reached the pool. He washed; he saw. What were his bewildering thoughts when now first the brilliant light of day poured into his soul; what his ineffable delight when he returned seeing the beautiful world glowing in all the colors of the sunbeam. He saw; and he understood what he saw. For the miracle was much more than physical; he was at once divinely endowed with the ocular education which it took Cheselden's patient many months to acquire.

On his joyful return, he is met by neighbors and acquaintances, who hardly recognizing him asked one another, Is not this he that sat and begged? Some said,

It is he; others said, No, but he is like him. He said, I am he. How then, asked they, were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam and wash; so I went away and washed, and I received sight. They asked, Where is he? He said, I know not. Nothing could be more plain, terse and direct than his exquisitely simple recount of the facts. It marks the man. His equilibrium is not disturbed by the amazing experience. His gossips, however, think that such an extraordinary wonder should be reported at once to the ruling elders; so they bring him to their Synagogue.

The scene now shifts to an interior. The elders, in dark robes edged with scarlet, are sitting as judges. The man that was blind looks upon them with clear steady eyes. His neighbors stand near. The Synagogue is crowded. John the evangelist is there, commissioned by his Master to follow and report results; for he, the healer, was resolved that nothing should pluck his sheep out of his hand. The court asks the witness how he received his sight. The answer is simple:

"He put clay upon mine eyes, and I washed, and do see."

Now that day was a Sabbath, and being the final day of the Feast, was especially holy. Therefore some of the pharisaic inquisitors said, The man is not from God, because he keepeth not the Sabbath. But others said, How can a man who is a sinner do such signs? And there was a division among them. Observe their dilemma. To press the Sabbath-breaking was to admit the miracle, and hence divine authority higher than the law. On the other hand, to deny the miracle left no ground for the accusation they wished to uphold. So sorely are they

perplexed that, forgetful of their haughty dignity, and hoping to gain a point, they ask the opinion of the humble witness:

"What sayest thou of thy healer?"

"He is a prophet," is the prompt reply.

A sturdy, straightforward fellow that. His mind's eye, too, is clear. He did not share, nor did he relieve the embarrassment of the judges.

These, unwilling to believe his story, put him aside, and call his parents before them. The aged couple stand trembling, for they know it is already agreed that any one confessing the Nazarene to be the Christ should be excommunicated. They are asked:

"Is this your son? Say ye he was born blind? Then how doth he now see?"

"We know that this is our son," they reply, "and that he was born blind; but how he now seeth, we know not; or who opened his eyes, we know not; ask him; he is of age; he shall speak for himself."

The first two questions they answer affirmatively; the third they evade. They are honest and sensible, but timid, cautious, and rather selfish in leaving the young man to shift for himself. But perhaps their parental pride and confidence in his ability, which by degrees becomes quite manifest, justifies them.

The parents are dismissed. After some consultation the inquisitors recall the young man, and intimate to him that they have now found out all about the matter, that it is a fraud, and they call upon him to tell the truth and shame the devil. Really they wanted him to tell a lie; they hoped to overawe or intimidate him into a false confession of complicity in a fraud. They cloak their intent with the unctuous speech:

"Give glory to God; we know that the Nazarene is a sinner."

But they mistake their man; he is quite impracticable, honest and fearless. With quick-witted, clear irony he replies:

"Whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see."

He sticks to the concrete facts of the case, and is as stubborn as they. Then the perplexed judges undertake to cross-question him.

"What did he to thee? How opened he thine eyes?"

This brings out another bit of sharp cutting irony.

"I told you even now, and ye did not hear; wherefore would ye hear it again? Would ye also become his disciples?"

He humorously affects to misunderstand their purpose. To be thus bantered by a beggar in open court is too provoking. Patience gives way. By his indirect confession of discipleship, the witness becoming an offender, instantly they accuse and revile him.

"Thou art his disciple, but we are disciples of Moses. As for that man, we know not whence he is."

To this the response is most admirable. We can almost hear his long sarcastic drawl.

"Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened my eyes."

In furtherance he treats the court to a little bit of unanswerable logic. This is intolerable. The pharisaic elders are furious.

"Thou wast altogether born in sins, and doest thou teach us?"

The " altogether " means both body and soul. Since bodily defects were believed to be due to sin, the judges thereby trip, betraying their inner conviction that the man was really born blind. Without further parley, however, they pass upon him sentence of excommunication, and ceremonially cause him to be thrust out the door of the Synagogue.

" He stood before the Sanhedrim,
The scowling Rabbis gazed on him;
He recked not of their praise or blame,
There was no fear, there was no shame;
For unto one upon whose eyes
The whole world poured its glad surprise,
The open heaven was much too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate clouded face of men.
He told the story o'er and o'er,
It was his full heart's only lore;
A prophet on a Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words went by him like the wind;
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not move him by one word.
'I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
Who once was blind, but now I see.'
They were all Doctors of renown,
The great men of a famous town;
Their deep brows wrinkled, broad and wise,
Beneath their wide phylacteries;
The wisdom of the past was theirs,
And honor crowned their silver hairs.

The man they thrust away in scorn,
Was unlearn'd, poor and humbly born;
But he knew better far than they
What came to him that Sabbath day;
Yea, what the Christ had done for him,
He knew, and not the Sanhedrim."

The fourth scene is in the open air, in the market square where sheep are on sale for sacrifice or food. Thither the disconsolate outcast has wandered. John, nimble-footed, has told his anxious Master, who immediately finds him, and says:

"Dost thou believe on the Son of God?"

"Who is he, Lord, that I may believe on him?"

Hear the totally altered tone of the man, note his humility in this presence. Jesus then privately reveals himself, as once to the nameless woman at the well, now here to this nameless beggar in the sheep-market, saying, with a delicate allusion to the gift of sight:

"Thou hast both seen him, and he it is that speaketh with thee."

"Lord, I believe," is the instant confession; and bowing upon his knees, with clasped hands and upturned eyes, he worshipped him.

"On my bended knee
I recognize thy purpose clearly shown;
My vision thou hast cleared that I may see
Thyself, thyself alone."

Then said Jesus, with great majesty and mystery:

"For judgment came I into this world, that they which see me not, may see; and that they which see may become blind."

The court having adjourned, the people and the Pharisees of the inquisition followed the outcast to the market

place and gathered around Jesus standing by his kneeling adherent, in time to hear these last words. Then one of the Pharisees ventured to ask sneeringly, Are we also blind? Jesus turned upon them with fierce indignation, and withers them with scathing, scorching, burning words. He denounces them as false shepherds, as hirelings, indeed as sheep-thieves, entering into the fold to steal, to kill, to destroy, and with majestic egotism contrasts them with himself, the true, the good shepherd, who will lay down his life for the sheep.

It is a mistake to separate this "Discourse on The Good Shepherd" from the preceding events, which indeed are narrated to introduce and explain it; likewise to regard it, with the common view, as a calm, mild, gentle speech for instruction and consolation. No; though full of consolatory truth for us, who are all beggars, blind beggars, born blind; yet primarily, as spoken to the pharisaic elders, these are words of regulated but stormy passion; a passion of indignation at injustice, a passion of love for the poor outcast at his feet who had been tried and had proven true. The hirelings cared not for this sheep, but his shepherd had found him. And he laid his hand upon his head, saying, I know mine own, and mine own know me. Jesus claimed him, he was his own; he loved him, he would die for him. What a scene! Glorious, great-hearted Master!

The adversaries were cowed and shrank away. Some, wishing to brave it out, said, Oh, he is mad, he hath a demon, why hear him? But others said, These are not the words of one that hath a demon; besides, can a demon open the eyes of the blind?

As already intimated, the original narrative is autoptic

in style, and dramatic in treatment. Also it is vividly picturesque, and critically artistic. Its characterization is clear and distinct. The beggar is a sturdy, pertinacious fellow, brave and truthful. He cannot be browbeaten, but with dry humor pulverizes the cavils of the judges. To his benefactor he is faithful, humble and docile. His neighbors are simple street gossips. His parents, as timid in old age as he is bold in youthful vigor, yet show the shrewdness proper to parents of a sharp-witted son. The judges are sinister and unscrupulous, but lose their temper and betray themselves. The clearness of this characterization is enhanced by a number of extreme contrasts; as, the sightless and the seeing, the beggar and the giver, impotence and power, vicious malignity and gracious benignity. And let not the disciples be overlooked, whose blunder at the outset connects what follows with the morning's peril, so that these after events pass morally as well as literally under the shadow of the Temple.

The dramatic unities are strictly preserved. There is no interval of time, no transfer of place, though there are four distinct and growing scenes. The chief personage appears only in the first and last, but in the interim he is constantly before the mind's eye as the motive of the action. Only one subject engages our thoughts, and that of tragic interest; for, while the ostensible matter is the healing, the underlying matter is the defamation of the healer, with the purpose, if possible, to indict and destroy him. The culmination in the last scene, to which the others are preparatory, is overwhelming and grand. All the previous interlocutors are present. The apparent success of the evil-doers is utterly undone, and they put to open shame. Mercy and trust stand hand

in hand, and virtue triumphs. The giver of light sweeps away the machination against himself and his own, and with fearful denunciation of the adversaries, intermingles great words of love and power and promise that rise to celestial heights, and float beyond time.

XX

THE TOUR AND ITS CLOSE

BECAUSE of the active hostility of the Temple, it were manifestly unwise for Jesus to tarry in Jerusalem. Attended by many disciples, he retired to a neighboring town, let us say to Ephraim, sixteen miles north of Jerusalem, where he organized the mission of the seventy. These were not evangelists, but heralds, like John the baptizer, and with a proclamation quite similar:

"The kingdom of God is come nigh unto you." [83]

It is evident that Jesus intended a tour throughout that region. The time was limited. From the close of the Feast of Tabernacles to the Feast of Dedication, which also he proposed to attend, was just two months and one week. To economize the time, he sent these messengers in couples before his face into every city and place wither he himself was about to come. If they were rejected by any city, more time could be given to others; but, Woe unto that city! Where welcomed, they were to announce his coming, so that the people might be ready to receive and to hear him. As a foretaste of the blessing he gave the messengers power to heal.

A week, probably, was consumed by this mission. The heralds return, and report joyfully, saying:

"Lord, even the demons are subject unto us in thy name."

Alluding to the great temptation, he cries:

"I beheld Satan fallen as lightning from heaven."

A shout of triumph. Another victory won.

The tour begins. The first movement is southward from Ephraim to a station on the road from Jerusalem to Jericho. There a certain lawyer stood up and tried him with questions, which gave occasion for that pearl of parables, The Good Samaritan. The scene is *in loco.* The story is very vivid, and apparently very simple. It is in answer to the question, Who is my neighbor? The neighbor in the parable proves to be, not the Priest nor the Levite, who passed him by, but the Samaritan, who succored him. Then the wounded man whom he succored is under the law to love that Samaritan as himself. This, generalized, commands us to love our benefactors as ourselves, which is not philanthropy, but gratitude. The primary and purposed lesson is of gratitude to benefactors, and supremely to God, the greatest benefactor. A general philanthropy is abundantly taught elsewhere, but nowhere are we commanded to love all men as ourselves.[84]

Now as they went on their way, he entered into the village Bethany, on the eastern slope of the Mount of Olives; and a certain woman named Martha, the widow of Simon the leper, received him into her house. This is the first mention of the home at Bethany, but very likely he made its acquaintance two years before this, during his first Judean ministry. Here in five verses of Luke is a pictorial characterization of the sisters, Martha and Mary, so clear and distinct, and in such perfect harmony with what John says of them, that, if it be not history, says Meyer, then it is a literary miracle. The exquisite contrast between the bustling, anxious, fretful housewife, and the calm, docile, contemplative pupil sitting at the Teacher's feet, has made a deep impression on the world;

and the Master's gentle, pleasant, kindly approval of his pupil's choice is quoted to sanction the seclusion of the convent.[85]

From Bethany they went further southward, leaving Jerusalem on the right. Was it not to some one of those neighboring heights, which had been in old times a Mount of Offense, crowned with the grove of Ashtaroth, or serving as a pedestal to the brazen Moloch, that Jesus retired for prayer? When he had ceased, one of the disciples said, Lord, teach us to pray. Now to the school of Gratitude and the school of Docility is added the school of Petition. But the disciples had already been taught the lesson in the Sermon on the Mount. Had they forgotten? Perhaps they wanted something new, something more. How abashed they must have been to hear him significantly repeat in condensed form the old lesson! How gentle the reproof, how strong the emphasis! Perhaps now they caught sight of that perpetuity in these words that excludes change; of that complete universality which cannot be enlarged. Then the Teacher, by the parable of the importunate Friend at Midnight, encourages perseverance in the one petition, and adds the gracious promise, Ask and ye shall receive.[86]

After this, did not Jesus with his attendants traverse the plain of Bethlehem, where the shepherds watched, where David fed symbolic flocks, where Ruth gleaned? Did he not enter the historic village, and visit the cave of his nativity, and the house of his epiphany? Did he not teach and heal in Hebron, the birthplace of John, and look upon the cave of Machpelah? Were not Arimathea, and Joppa and Lydda and Emmaus in his circuit?

Somewhere in that region, he healed a dumb demoniac. Certain witnesses accused him of being in league with Beelzebub. He indignantly repelled the charge. Then a woman among those present, recognizing no doubt the longed-for Messiah, whose maternity was the ardent hope of every Jewess, cried out and pronounced his mother Blessed. This is the only record in the Gospels of that title applied to the Virgin in accord with her own prophecy in the Magnificat. It is worthy of note that it was not allowed to pass unnoticed along with other concurrent exclamations. The Lord does not deny it, but instantly rectifies it by reducing the Virgin, in respect of blessedness, to the common level of all believers.[87]

To the wondering multitude that speedily gathered about him, he addressed solemn warnings, and claimed for himself superiority to Jonah the effective preacher, and to Solomon the wise king.

Now as he spake, a Pharisee asked him to dine with him. He accepted the invitation though really it was more hostile than hospitable. Its spirit is revealed by a sanctimonious cavil, which calls down upon the Pharisees a fearful threefold woe. Then a lawyer, one of the learned class superior to the common Pharisees, an aristocrat, who honored the occasion by his presence, haughtily undertook to quell this tempest of denunciation, and to overawe Jesus by pointing out that such sayings were also a reproach to him and his influential class in society. His success was not commensurate with his expectations. Another threefold woe of even deeper intensity was instantly hurled upon the lawyers.[88]

Jesus left the table and the house, followed by the em-

bittered company, who vehemently tried to provoke him to say something by which they might accuse him. Meantime a multitude of many thousands had gathered without, already infected with the hostile spirit of Jerusalem. It were easy to excite a tumult. Jesus calmed the alarm of his disciples, bidding them, Fear not; the very hairs of your head are all numbered. While he was talking with them, a bystander made an unseemly request. This was rebuked, and gave occasion for the parable of The Rich Fool, which has its counterpart and perhaps its ground in the Old Testament story of Nabal.[89]

From this as a text, Jesus continues to teach his disciples, as they passed from the thronging multitude, and out of the town on their way to another station. The discourse is woven of the richest materials, some of which are repeated from the Sermon on the Mount. As the little band followed the highway, the sight of ravens floating in the air, of lilies growing in the field, of meadows clothed with grass, suggested his illustrations, which were enriched by the parable of The Wedding Feast.

Mingled with the disciples was a large following of hypocrites. Some of these told him of certain Galileans whose blood Pilate had mingled with their sacrifices. This is the first mention of the Roman governor, and gives at once a correct impression of his character. Now Jesus was a Galilean, and very likely it was expected that his aroused sympathy would break forth in some words that would ensnare him. A well planned trap, worthy of Satan himself; for how diabolical to seek to use a man's generous, patriotic, humane impulses to destroy him. He was in Pilate's jurisdiction. Word carried to him of a hasty speech would surely bring on an arrest for treason. But the tempter in this master stroke was

foiled. Jesus simply but keenly makes it the occasion to teach, in a few words, the great lesson of the book of Job, illustrated by the parable of the Barren Fig Tree. This view explains, what is inexplicable by those who locate the incident in Galilee, why no word of sympathy or indignation escapes the lips of Jesus. Also his reference to the fall of the tower in Siloam confirms the Judean *locale*, since it implies a Judean audience.[90]

The last incident of the tour around about Jerusalem is a deed of mercy. He was teaching in a Synagogue on a Sabbath. A woman was there who was bowed together so that she could in no wise lift up herself. "God made us erect," says Ovid, "with our faces upward turned, and commanded that we lift them towards the sky, and direct our glances to the stars; but the beasts made he prone, with looks cast downward to the earth." Bunyan tells of "a room where was a man that could look no way but downwards, with a Muck-rake in his hand. There stood also one over his head with a Celestial Crown in his Hand, and proffered to give him that Crown for his Muck-rake; but the man did neither look up nor regard; but raked to himself the Straws, the small Sticks, and Dust of the Floor." And Milton tells of —

> "Mammon, the least erected spirit that fell
> From heaven; for ev'n in heaven his looks and thoughts
> Were always downward bent; admiring more
> The riches of heaven's pavement, trodden gold,
> Than aught divine or holy."

The work of Satan is to make us bestial, the work of Jesus to uplift. He did not wait to be asked. As soon as he saw her condition, he called the woman before him,

the prompt impulse of divine pity recognizing in her brutal attitude a symbol of human degradation, and said unto her:

"Woman, thou art loosed from thine infirmity." [91]

Immediately she became straight, and shouted praises to God. Here was the old offense again, a working on the Sabbath. The ruler of the Synagogue was scandalized; but not daring to remonstrate with the Nazarene, addresses a rebuke to the congregation. Jesus turned upon him with fierce indignation, saying:

"Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath?"

Words very plain, very homely, very strong, yet very beautiful and very noble in their knightly defense of a weak and timid woman against all comers.

The tour was complete. Jesus returned to Jerusalem, where this second Judean ministry culminates and ends in another collision with the hostile Temple party at the Feast of Dedication.

Five dedications of the Temple may be distinguished; one by Solomon, another by Hezekiah, a third by Zerubbabel, a fourth by Judas Maccabæus, and yet another in the time of Herod. Of these the feast commemorated the fourth.

In the year 170 B.C., the Greek king of Syria, Antiochus Epiphanes, on his return from an abortive campaign against Egypt through Palestine which was under his dominion, having heard that the Jews were in revolt,

marched with the fury of a madman against Jerusalem. The terrified citizens closed the gates. So he stormed the battle-scarred city, slaughtered forty thousand inhabitants, and sold as many into slavery. He entered the Temple, sacrificed swine on the great altar, and defiled the Sanctuary. This pollution, followed by a robbery of the treasures, put an end to the temple worship. Two years afterwards, by order of Antiochus, another massacre and pillage took place, the statue of Zeus Olympius was set up in the Sanctuary, its courts were polluted by licentious orgies, the phallic revels of Dionysus, and a general and cruel persecution sought to force upon the Jews the orientalized idolatry of Greece. Rebellion ensued, and a finally successful struggle for independence. The first care of Judas Maccabæus, the hero of the conflict, on getting possession of Jerusalem, was to purify the Temple by most solemn rites, and to reëstablish its worship. This event was thereafter annually celebrated by the Feast of Dedication, or Purification. It occupied a week in mid-winter. The Jews throughout Palestine were not required to attend; and the presence of Jesus at the feast beginning December 30th, A. D., 29, is unaccountable were he not in Judea at the time.

Having entered the Temple enclosure, Jesus crossed it to Solomon's Porch. This unfinished structure extended along the eastern wall, and looking inward, faced the Sanctuary. It was so named because built, it was said, in part of materials belonging to the ancient Temple of Solomon, and upon the old foundations. The history of the Temple and the history of Mosaicism are parallel. As the Mosaic Law had become enwrapped by accumulated traditions, and moulded to the tastes of the day, so but little of the substance of the old Temple was discov-

erable in the greatly extended and elaborately adorned Temple of Herod. Mosaicism and the Temple were soon to pass away, but the substructions of both have proved indestructible.

Jesus was walking to and fro under the cover of Solomon's Porch, for it was winter. He seems to have been alone, unless perhaps the beloved John, who tells of this, was walking with him, for his naming the particular place is quite autoptic. Soon the Jews of the Temple party collected about him, and demanded:

"If thou art the Christ, tell us plainly." [92]

He could not answer yea or nay; for though he was the Christ of prophecy, he was not the Christ of their hope. They were looking for a national redeemer and temporal king. It was as impossible for Jesus to descend to their notion of a Messiah as it was impossible for them to rise to his. Therefore he simply referred them to his works as bearing witness of his commission from God, and affirmed:

"I and the Father are one."

Upon this the Jews took up stones again to stone him. With calm but severe irony he asked:

"Many good works have I showed you from the Father; for which of those works do ye stone me?"

"For a good work we stone thee not," said they, "but for blasphemy; and because that thou, being a man, makest thyself God."

This last Jesus did not deny; but proceeded, by an *argumentum ad hominem*, to disprove the blasphemy, and enforce his claim to be the Son of God. Then sought they again to take him; but he went forth out of their hand, out from the Temple, out from Judea.

Thus ends his Second Judean Ministry.

PART SEVENTH

His Peræan Ministry

XXI

THE WORK INTERRUPTED

JESUS left Jerusalem not to return there until the final scene. He stopped at Bethany of Judea telling Martha where he was going, then crossed the Jordan into Peræa. This name does not occur in Scripture, but is in Josephus. It is from the Greek πέρα, meaning *ultra*, beyond, across, contra, the country. In Peræa, ἡ περαία, he took up his abode in the Bethany beyond Jordan. This village was about halfway between the lakes, near the ford Bethabara where John had baptized, and where Jesus, returning from the wilderness, had made his first disciples. The people of the region, familiar with the ministry of the Baptist, resorted to him in great numbers, were healed and taught, and many believed on him there.

Thus began his Peræan ministry. He had accomplished a long ministry in Galilee, a first and second ministry in Judea, and had visited Samaria and Phœnicia, whereby the whole land west of the river had been canvassed. In the eastern district, he had twice visited Decapolis, and now Peræa remained. To it he now gave nearly two months, January and February, A. D. 30; so that his labors extended throughout every portion of Palestine.

After a sojourn of about six weeks near Bethabara, Jesus, accompanied by the apostles, set about visiting

the towns of Peræa. The district was narrow, but extended from the Lake of Gennesaret southward to the river Arnon, about seventy miles. Beginning at the northern end, he went through the cities and villages teaching and journeying towards Jerusalem.[93]

In their progress southward, Jesus and the apostles came to a town lying on the northern slopes of Mt. Gilead, about a day's journey from Bethabara. There he is asked, Lord, are there few that be saved? He answers that many shall fail, nevertheless a great multitude shall be saved, gathered from all quarters of the world.

In that very hour he is warned against Herod Antipas, in whose jurisdiction he is, by certain Pharisees saying to him, Go hence, and get thee out, for Herod intends to kill thee. It is very likely that the hostile Pharisees had reported to Antipas the presence of the Galilean prophet again in his domain, and that Antipas, though desirous of seeing him, yet impatient of annoyance, said something like this: Well, well, go to the Nazarene, pretend sympathy, and tell him I mean to kill him; it will scare him away, and we shall be rid of him. It lies on the surface that it was merely a cunning threat; for, had the intent been real, no warning would have been given. The blood of one prophet already on his hands was as much as Antipas cared to carry.

But the paltry princeling, who held his almost empty title to the fourth of a domain by grace of his swinish master wallowing in filth at Capreæ, and who aping the imperial Cæsars succeeded only in the line of their vices, could hardly have desired the distinction arising from his sly trick. For when the interlopers told Jesus, he saw that their solicitude was a cheat, and coldly replied:

"Go and say to that fox——"

This epithet, the synonym from all antiquity of low cunning, is evidently uttered in cold contempt, and is perhaps the only purely contemptuous word Jesus ever spake. It has adhered ever since as a surname to the half Idumean, half Samaritan, incestuous murderer.

Jesus was not to be moved by a threat, empty or real. No doubt he was hurt, for it was very hard. He had been exiled from his home and from Galilee, had twice barely escaped stoning at Jerusalem, and now in Peræa is menaced with both at once, banishment and death. But his calm message is:

"Behold, I go on my way to-day and to-morrow and the day following;" to which is added the bitter, branding sarcasm, "for it cannot be that a prophet perish out of Jerusalem."

Now at this time Lazarus, the brother of Martha and Mary, was sick at their home in Bethany of Judea. The anxious sisters had already sent word to Jesus hoping for his help. The courier, some strong-limbed neighbor, not finding him at Bethabara, had pushed onward to this town of Gilead. There on receiving word Jesus had responded:

"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." [94]

To this the narrative naively adds, with the greatest simplicity and purity, Now Jesus loved, ἠγάπα, Martha and her sister and Lazarus. Then why did not he, who had from a distance healed the son of Herod's steward, the daughter of a heathen woman, and the slave of a Roman centurion, why did not he now utter the healing word? Or, why did not he, Heliand, go at once to his

friends in distress and peril? He had unfinished work in hand; so he tarried two days in the place where he was. This news interrupting his general work and further progress in Peræa, came on a Friday, just before the Pharisees warned him of Herod the Fox. Hence it was that he replied to them, I must work to-day and to-morrow, and the third day I am perfected, that is, shall have finished.

On the next, the second day, Saturday, the Sabbath, Jesus was invited to dinner by a ruler of the Pharisees. Evidently it was a formal occasion, a fashionable and aristocratic dining. But the invitation was extended to the Nazarene with a sinister motive. A trap was laid. A man swollen with dropsy, some poor wretch for whom nobody cared, is brought from his hovel into the reception hall where the guests are assembling, and so placed in all his unseemliness that Jesus, when he enters and is greeted by the host, shall not fail to see him. All are watchfully waiting. Jesus enters, and is ceremoniously welcomed. Then his eye falls on the miserable, abashed sufferer, thus at once shamelessly made a public spectacle and used for a base purpose, and with the keen glance that always instantly detected evil intent, he sees through the mean and paltry trick. Promptly he discloses it by turning to the assembly with the question:

"Is it lawful to heal on the Sabbath, or not?"

The issue is thus clearly presented and accepted. But they held their peace. Then Jesus took him, and healed him, and dismissed him. And then he reproved the company for their want of consistency and humanity. There was no reply. Perhaps they thought to carry out the plot, and prosecute him as a law-breaker; but let us

hope rather that they were heartily ashamed of themselves.[95]

The embarrassment was relieved by the announcement of dinner. The guests, being village aristocrats, were punctilious of etiquette, jealous of precedence, and solicitous to secure at table the couches of honor. Jesus seeing this reproved their lack of social discretion in words of wide significance. Afterwards, turning to the host, and referring to the present company, he gave him some wholesome advice about the selection of guests, which also had a wider meaning. The table-talk of Jesus was always seasoned with salt. Was he guilty here of ill manners? Let us remember: First, we should not transfer to a distant clime and time our notions of etiquette. Secondly, he was absolved from the claims of courtesy on discovering the malign intent with which he had been invited. Thirdly, *Quod non licet bovi, licet Jovi.*

The situation was again embarrassing. One of the guests sought, by an unctuous speech, to turn aside this salty table-talk. He failed; for Jesus continued in the same vein, concluding with the parable of The Great Supper. So ended the Peræan dining, and the second day of delay.

The next morning, Sunday, the two days having passed, Jesus said to his disciples:

"Let us go into Judea again."[96]

To this proposed return they objected, saying:

"Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?"

He rejoined that during the day of one's appointed work, he walks securely. After this, his divine eyes looking into the distance and the future, he said:

"Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep."

With what mild detraction is here predicted a wonder of the world's history, and hinge of the world's faith. The disciples, though they knew he had said of a lifeless girl, She is not dead, but sleepeth, mistook now his meaning, and thinking perhaps that he had sent a healing sleep, responded:

"Lord, if he is fallen asleep, he will recover."

They were glad no doubt; and especially as in that case they need not go into Judea; for evidently they did not want to go. Then Jesus therefore said unto them plainly:

"Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe."

Had Jesus been there, Lazarus had not died. He could not have witnessed unmoved the pain, the grief of dear ones, nor have allowed in his presence the triumph of Death. Indeed Jesus never saw any one die.

Lazarus had died the previous day, Saturday, and in accord with Oriental custom was on the same day entombed. To the announcement of his decease, Jesus added:

"Nevertheless let us go to him."

Then said Thomas, turning to his fellow-disciples:

"Let us also go, that we may die with him."

Desponding, doubting Thomas, but brave and true. He would follow to die with him. Write it in his epitaph.

Then Jesus with the apostles left the town of Gilead, to walk that day, Sunday, as far as Bethabara, his late abode. And there followed him great multitudes. Seeing this he turned and said unto them:

"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."

This is the second mention of the cross. He was passing deeper into its shadow. To this he added a severe admonition of those who were curiously or perhaps thoughtlessly following, to count the cost of discipleship, a cost of all that is usually accounted most dear.[97]

Imagine this great company, having walked a weary way westward from Mt. Gilead, pausing at noonday for rest and refreshment. See them in their garb of bright colors seating themselves in groups on the green, and on convenient rocks, here and there in the sunshine of the coming spring. On the east rises the rugged and bare mountain, whose shadows have vanished in the meridian sunlight that tinges its sombre gray with gold. Westward lies the deep Jordan valley, whose vast spread of green foliage is unable to hide everywhere the silvery sheen of the winding stream. Upon the meadow the Scribes and Pharisees gather scrupulously to themselves, a little apart from where Jesus is seated, but near enough to catch his words; the publicans and sinners draw as close to him as possible, that they may hear him. All take from their wallets what they have provided, and the repast begins.

The soured Pharisees and Scribes soon murmur, saying, This man receiveth sinners, and eateth with them. Jesus turns and reproves them with the parables of The Lost Sheep, The Lost Coin, and that most precious gem, The Prodigal Son. In this last the two sons allegorize the two classes of men then and there listening. Since it is evident that on other occasions the great Teacher used objects at hand to illustrate and impress his lessons, per-

haps on this occasion there was in sight a flock of sheep and its shepherd on the mountain slope; and in the dark valley, a herd of swine and its swinish keeper.

Among his new disciples then around him were a number of publicans. In a few hours these are to be parted from their Teacher, and he seizes this last opportunity for personal instruction. Knowing it to be common for tax-gatherers to grow rich by unjust exactions, and by rendering less than they received, in the parable of The Unjust Steward, the Teacher clearly yet delicately intimates both his knowledge of their former practice, and directions for their future conduct. The steward of the parable is a sharper of the first water, and extricates himself from his difficulties admirably. By a clever device he at once rectifies his accounts, lays the victims of his exactions under grateful obligations, and quiets his own conscience. The lesson is, No man can serve two masters; ye cannot serve God and mammon.

The Pharisees, having rallied from their recent discomfiture, and being with all their austerity a covetous set, proposing to serve both God and mammon, sneered at (turned up the nose at, ἐξεμυκτήριζον) the teaching. This called down upon them renewed severity, and then is addressed to them the unique parable of Dives and Lazarus. "It is a sublime delineation of this side and of that side of the grave in astounding antitheses. What is the trilogy of Dante, in which he sings Hell, Purgatory, and Heaven, compared with this trilogy, which places by a few but thrilling strokes the great whole of Earth, Hades, and Paradise at once before our eyes? In the vesture of a figure, taken from the eschatology of his time, our Lord makes here the most astonishing disclosures, and lifts the veil which covers the secrets of the

future." From this parable the word Lazarus has furnished, in modified forms, certain common nouns to all European languages. It is the only parable containing a personal name. Was not Jesus thinking of his friend just deceased at Bethany? A foreshadow of the coming event is the proposal of the suffering Dives that Lazarus be raised from the dead to convince the unbelieving.

The noonday repast is ended. Many of the company return homeward; for after the halt we hear no more of the multitude, but only of the disciples and then of the apostles. These spent the night at Bethabara, and next day, Monday, pursued their way southward. To them Jesus, alluding to recent scenes, said:

"It is impossible but that occasions of stumbling should come; but woe to him through whom they come. It were well for him if a millstone were hanged about his neck, and he were thrown into the sea."

Perhaps from some rising ground their eyes were then resting on the Dead Sea, stretching darkly towards the southern horizon.[98]

Yet they are to abound, he tells them, in forgiveness to the erring and repenting. Finding it hard, they humbly pray, Increase our faith. His reply is spirited, and apparently tinged with impatience.

"If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree," pointing to one by the roadside, "Be thou rooted up, and be thou planted in the sea yonder; and it would have obeyed you."

That afternoon they crossed the Jordan ford to Jericho. Having tarried there over night, they proceed on Tuesday to climb afoot the steep road leading to Jerusalem,

twenty miles distant, and in the wane of day reach the suburb of the village of Bethany of Judea. What there took place that evening may fairly be included as the culmination and close of his Peræan ministry.



BETHANY

XXII

THE GREAT MIRACLE

THE village of Bethany lay nearly two miles east of Jerusalem, and more than a mile beyond the intervening ridge of Olivet. Being some distance aside from the highway, the situation was admirably fitted for seclusion and repose. To-day it is represented by a hamlet of about twenty families, and is known as El Azariah, a corruption of the word Lazarus. The name Bethany means house of dates. As dates are fruit of the palm, we may suppose that formerly the village nestled in a grove of palms. Its name has become a synonym for calm retirement, peace, purity, and fraternal love.

In the last days of February, A. D. 30, the family at Bethany, two sisters and a brother, was in distress. Lazarus was sick. How they longed for their friend, the Healer! In his first recorded visit, he had probably, as was his wont, healed all the sick in the village. Why not send for him now? They hesitate, because they knew his danger, and did not rate the cure of Lazarus higher than the safety of Jesus. But soon the deepening malady brought the gentle sisters to despair of natural recovery, and in dread of a fatal calamity, they send word at last. How exquisitely feminine is the message!

"Lord, behold, he whom thou lovest is sick."

The phrase, whom thou lovest, is delicately solicitous and hopeful of help. But there is no direct request for

him to come, no definite suggestion of any action. They confide in his sympathy and wisdom. Fraternal love requires thus much, reverent fear forbids more.

The messenger hastens away. He does not, as was expected, return the next evening. The Sabbath morning dawns; the brother dies.

In the afternoon of the same day, according to custom, he was entombed. The body was laid in a niche in the side of a cave, and the mouth of the cave closed by a great stone rolled against it. Such tombs abound in the vicinity of Jerusalem. The possession of a burial vault indicates that the family did not belong to the poorest class; and the precious ointment, hereafter mentioned, indicates means, if not wealth. The large attendance of Jews from Jerusalem on a visit of condolence, is evidence of social position and consideration.

When the bereaved sisters returned at sunset to their dark and desolate home, they found the messenger they had sent, and hear the reply of Jesus to their message of love and trust:

"This sickness is not unto death."

How strange, how perplexing, how incredible! Their faith was sorely tried. It did not fail. They pondered and talked of these mysterious words for days. Evidently they did not catch the meaning, but they mingled with them fresh words of confidence, often saying to each other:

"Had our Lord been here, our brother had not died."

Did they expect him yet to come? Apparently they did not.

Tuesday, the fourth day, a day appointed for lamentation, was waning. Many friends and acquaintances, some

belonging to the Temple party, had come from Jerusalem to comfort the sisters concerning their brother. The house was full of company. Mary was sitting quietly in a retired part. Martha was bustling about, seeing to the needs of the guests. Thus she was in the way to receive word, sent in advance for her ear alone, that her friend with his followers was approaching the village. She immediately went out to meet him. "The Jews, which came to Mary," did not follow; it was supposed that some hospitable care had called Martha away.[99]

Martha found Jesus just outside the village, alone under the palms. She did not bow down before him, but at once exclaimed:

"Lord, hadst thou been here, my brother had not died."

Is there reproach for his late coming in these words? No; for she knew by the hour of the messenger's return, that Jesus could not have reached Bethany before the death of her brother. The words contain only confidence and sorrow. She adds:

"And even now I know that whatsoever thou shalt ask of God, God will give thee."

There is evidently an undefined hope in her heart; a blessing of some sort must follow his coming; and she gives a gentle hint of her expectation. She rightly estimates his favor with God, but underrates his own personal power. She needs light. His response is an advance in thought, yet ambiguous.

"Thy brother shall rise again."

Martha shrinks instinctively from the idea of an immediate return to life, vaguely doubting the worth of a renewal to end again in sickness, sorrow, pain and death. So she fixes on the alternative meaning, and still ready to talk, says:

"I know that he shall rise again in the resurrection at the last day."

In the dark, she is feeling her way. The rejoinder of the Lord recalls her attention forcibly to himself as possessing inherent authority and power.

"I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

Greater words than these were never spoken. They announce the death of death, and the eternal life of life. This sublime revelation is evidently the central idea of the episode, and is immediately to be confirmed by a great miracle, an actual case, symbolizing the universal and eternal resurrection. Indeed this revelation is the central idea of the gospel of salvation bringing life and immortality to light; for, if there be no resurrection, our faith is vain.

Let it be noted that the words fall into three clauses; the first asserting supremacy, the second referring to the resurrection, the third to the life. Also note that throughout, the physical and the spiritual are inseparably blended. Moreover, observe how strikingly this cardinal revelation, made privately under the palms to the woman of Bethany, an ordinary housewife, is similar to that made privately at the well to the woman of Samaria, a common gossip: Whosoever drinketh of the water that I shall give him, shall never thirst; but it shall be in him a well of water springing up unto eternal life.

After a pause, during which the bewildered Martha gazed on him, he asked:

"Believest thou this?"

He did not ask, Understandest thou this? Certainly she did not, or at most but dimly. Nor do we, even in the

light of subsequent teachings and events, fully understand its mysteries.

Martha continually reminds us of St. Peter, and Mary of St. John. Here the reply of Martha is an exact counterpart of Peter's great confession.

"Yea, Lord; I believe that thou art the Christ, the Son of God."

Very beautiful is this answer. She heartily believed his incomprehensible saying, because she believed in him. This childlike faith was enough. Then Jesus bade her call her sister.

Mary in her privacy, received the whispered message:

"The Teacher is here, and calleth thee."

Instantly she arose and went out quickly. "The Jews, which came to Mary," seeing this, and knowing the different character of the sisters, followed, saying:

"She, she goeth to the tomb to weep."

Jesus was waiting under the palms. On coming to him, Mary at once bowed down at his feet in tears, and sobbing said:

"Lord, hadst thou been here, my brother had not died."

The very words of Martha. Evidently they had often said this to each other. Perhaps grief prevented her saying more, or perhaps she was taciturn; for this echo of her sister is her only word on record. Yet the gentle maiden, Mary of Bethany, not only was the chief attraction in her home, but also is well known and admired, beloved and honored throughout all Christendom.

When Jesus saw her weeping, and the Jews also weeping which came with her, "he was moved with indignation in the spirit, and aroused himself." In this extraordinary statement, which is not too forcibly trans-

lated, the first phrase implies anger; the second, its tacit expression. How may it be interpreted? Evidently it means much more than sympathetic grief.

In a free sense, Jesus was a passionate man. United with his great intellect and mighty will, was a deep and strong sensibility. How ardent and tender his love for his personal friends, how profound his sorrows, how quick and powerful the impulse of pity, how hot and sudden the flashes of his indignation, how fierce and bitter his scorn of hypocrisy! All these, too, were stimulated to preternatural exercise by a rapid, sharp and clear imagination that depicted vividly and truly what was beyond the reach of sense. Nor did he repress the natural, outward manifestation of feeling. Witness his outburst over the beggar that had been blind. Jesus was no stoic. Indeed the chains of ancient Stoicism were broken, and it put to shame by the free spirit of Christianity.

Yet it is hardly accurate to say that he was passionate; both because of the bad sense commonly attached to the word, and because its primary meaning indicates subjection to feeling, the sway of emotion over intellect and will. With him, however, feeling and desire were in constant and perfect subordination, and performed their normal and needful functions in his human nature. He was as man before the fall. He was God's ideal, once again realized. Moreover, in his case, the word passion should be reserved for its sacred application to his final suffering, when he subjected himself to objective evil.

On the present occasion there was a strong, self-aroused manifestation of anger. But anger at what, with whom? Was it that he saw in the mourners before him,

and in the tomb of his friend, an epitome of all the suffering and dying in the coming ages, and that there passed before his eye all the funeral trains of time? This might be ground for infinite sorrow, but not in itself for anger. Was he angry at sin and death? These are abstractions. Real anger requires for its object a real person. Was he angry with those Jews before him who were inimical to him, and whose show of grief was perhaps insincere? Surely they were an inadequate object for so great a movement of his spirit. Apparently there was no person present who could be the object of this profound agitation.

Let us recall to mind the strong emphasis given, in the gospel narrative, to his conflict at the outset with his great personal enemy, the enemy of mankind. True he won the battle gloriously. Satan departed from him; but only for a season. That one defeat was insufficient to wrest from him the sovereignty of the world. He retired to recuperate, and to renew the struggle with all his collected powers at every opportunity. During the life of Jesus the battle was often repeated, the war was continual. It is seen in the extraordinary prevalence of demoniacal possession; also in the blind and intense malignity of his human adversaries, which seems explicable only by an uncommon activity of satanic influences perverting the mind of that generation. The conflict deepened to the bitter end. At the cross and tomb, Satan apparently triumphed; but, in glorious reversal, on the resurrection morn, Christ wrested the sceptre from him, and led captive the captives.

Let us return to Bethany. There in the centre of the group of disciples and mourners, stands the warring

Prince of Light. Invisible to others, but present to him, is the hostile Prince of Darkness. This father of sin, and sorrow, and death, this destroyer, had put forth his hand, and smitten the Saviour's friends. And Jesus was angry; angry with him; and aroused himself to wrest from his hand the prey, and to restore to life, light and love the brother whom he loved.

"Where have ye laid him?"

"Lord, come and see."

They led the way southeastward from the village, down deeper into the valley.

Jesus wept.

The tears of Jesus on the way to the tomb were not of anger, nor of sorrow, but of sympathy. The word here translated wept, means a silent, gentle weeping, in contrast with the crying of the sisters. For him, he knowing what was about to occur, there was no cause to sorrow. His tears were tears of human sympathy only. He simply weeps with those that weep. He wept over Jerusalem, and in Gethsemane, but Jesus comes nearer to us in this weeping on the way to Lazarus' tomb.

Said the Jews whispering to one another:

"Behold how he loved him!"

Some, they from Jerusalem, wondered, and said:

"But could not he, which gave sight to the blind beggar, have prevented this death?"

Now in the dim twilight of the day and shadow of the valley, before the vertical face of the rock and the stone which lay against it, stand the twelve, the sisters, and a dozen or more Jews, partly friendly, partly inimical to Jesus, who is the central figure. There is no great con-

course, for he had avoided arousing the village, yet here are exactly the kinds of witnesses fit for indisputable testimony. The invisible Adversary with his cohort also attends; and this, in view of the tomb, excites another storm of divine indignation in the soul of Jesus. Heaven, too, is looking on.

"Take ye away the stone."

Martha, whose faith has ebbed, remonstrates, shocked at the thought of exposure. Her words are characteristically ready, plain and practical. She is silenced by a gentle rebuke; and the stone is rolled aside. All stand trembling and anxiously peering into the gloomy vault, the gateway of death. Jesus lifts his eyes and voice to heaven in thanksgiving prayer. He speaks to be heard by all. He had often been accused of league with Satan, the foe he confronts. Now, before witnesses, like Elijah at Carmel, he calls upon his Father to vindicate his Son. Then he cries with a loud voice:

"Lazarus, come forth."

That mighty cry thrills through the abyss, the dominion of death, and breaks its insuperable power. The soul is rendered up, and at once a white, spectre-like figure stands in the dark door, now the gateway of life.

On the first day of time, that voice proclaimed, Let there be light; and light was. On the last day of time, the Lord himself shall descend from heaven with a shout, Let there be life; and life shall be. Yea, the dead shall live again. Marvel not at this; for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth.

Doubtless all present stood numb with amazement and awe. But Lazarus needed assistance. The cerements of the tomb did not entirely prevent motion, but im-

peded him; and the napkin about his face blinded him. The words last spoken were those of an almighty God; the next are those of a calm, self-possessed man.

"Loose him, and let him go."

The dictate of practical common sense. His equanimity is not disturbed; but, as when he raised the little girl, so here he is thoughtfully considerate of a simple, ordinary need which others could relieve. All melodramatic effect is thoroughly spoiled by this lame and impotent conclusion; but how vividly it brings out the reality, and how forcibly do these extremes indicate the compass of his character!

"St. John here breaks off the narrative of the miracle itself, leaving us to imagine their joy, who thus beyond all expectation received back their dead from the tomb; a joy which was well nigh theirs alone, among all the mourners of all times,

> 'Who to the verge have followed that they love,
> And on the insuperable threshold stand;
> With cherished names its speechless calm reprove,
> And stretch in the abyss their ungrasped hand.'"

This great miracle, in which the three recorded raisings from the dead culminate by striking gradations, was wrought to exemplify and prove the central doctrine and promise of the Gospel of Christ, and prefigured his own resurrection, the cardinal miracle on which the Gospel hinges. In view of the record, Spinoza, himself a Jew, a logician, a philosopher, the father of modern pantheism, said, If I could be convinced of the resurrection of Lazarus, I would dash to pieces my whole system, and without repugnance embrace the entire faith of Christians. Yet, strange to say, it failed to convert some of the Jews who witnessed it. These precursors of Judas returned

to Jerusalem, and betrayed to the Pharisees what the Nazarene had done.

A session of the Sanhedrin was called, and the question raised, What shall we do? for this man, as they contemptuously term him, doeth many signs. The reality of the miracles they could not, and hence did not deny. But he is a man dangerous to the State. They cloak malignity with sham patriotism, that last refuge of a scoundrel. See their hypocrisy, the homage vice pays to virtue! If we do nothing, the people will believe on him, will hail him as Messiah, will crown and enthrone him; then the Romans will come upon us, extinguish our authority, destroy this Temple, the Holy City, and even our national existence. Thus, in seeking to justify a coveted crime, they utter an unconscious prophecy.[100]

The discussion was closed by Caiaphas, the High Priest and *ex-officio* President of the Sanhedrin, who scornfully rendered the decision.

"Ye know nothing at all," said this haughty man, yet falling in with their half-spoken desire, "nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not."

This was a Jewish adage, conformable to the political principle of pagan antiquity that the citizen is solely for the welfare of the State, and, to secure it, should be sacrificed. Accordingly, inspired with the wisdom that cometh from below, the sentence of the court is, Jesus of Nazareth in Galilee must die. There is no hearing, no charge preferred, no guilt pronounced. Yet he must die; it is expedient. But the High Priest, in rendering this decision *ex cathedra*, spake not merely his own will. Inspired unconsciously with the wisdom that cometh

from above, he prophesied that the Saviour should die for the nation, and for the world. It was fitting that the Aaronic priesthood, having completed its course and about to be superseded by the one great High Priest consecrated forevermore, should with its expiring breath announce the final sacrifice which it now prepared to offer, and the eternal mediation which it so long prefigured. The Evil Spirit was present in that Council, and dictated its decision. The Holy Spirit was present in that Council, and set his seal to its decision.

The Sanhedrin furthermore published an edict that any one knowing where the Nazarene might be found, should give information, in order to his arrest. This led ultimately to his betrayal. In immediate effect it was an interdict against harboring him, and thus a snare for the family at Bethany. For the Sadducees, with Caiaphas their leader, denied the doctrine of the resurrection, and concerning it engaged in fierce disputes with the Pharisees; and, as Lazarus was now a living witness against them, causing many adherents to apostatize, they finally became so exasperated that they sought to put him also to death. Thus extreme and bitter disagreement brought around agreement, and a fusion of the hostile parties in their criminal purpose. And hence it is that the Sadducees now for the first time come prominently and actively forward in the gospel history.

Jesus would not expose his friends at Bethany, nor as yet himself, to the hostility of the hierarchy. He therefore promptly and privately retired with the twelve to Ephraim, in the northeast of Judea, near the upper extremity of the Wilderness, and aside from the frequented highways. There for about a fortnight he tarried in silence and seclusion with his disciples.[101]

PART EIGHTH

His Final Presentation

XXIII

THE ROYAL PROGRESS

THE silent sojourn at Ephraim marks an important epoch in the story of the Nazarene. His evangelical ministry was completed. There were yet healings and teachings, but they were incidental. The kingdom had been certified as at hand; henceforth the dominating intent is the establishment of the kingdom. He goes in lowly yet royal state to Jerusalem, the capital, to the Temple, the capitol, and peacefully, but formally and distinctly offers himself to the Jewish nation assembled for the Passover as its Messianic King, and is rejected. The royal progress, the proffer and rejection occupy a little more than two weeks, and are the subjects of the present pericope.

In the early spring, about the middle of March, A. D. 30, Jesus with his twelve disciples, left Ephraim, and went directly northward through Samaria into Galilee. It was his intention to present himself in Jerusalem during the pending passover week, the first in April. Also he intended that his formal progress thither should be from Capernaum. There were many reasons for this which are obvious. One is that his mother, and her sisters, Salome and Mary wife of Clopas, were going to this Passover, and it was fitting that he, and their sons among the apostles should be with them.[102]

While on the way northward, he was met by ten

lepers, who standing afar off lifted up painfully their husky voices, and cried out, Jesus, Master, have mercy on us. Prompt as an echo came the reply, Go, shew yourselves to the priests. As they went, they were cleansed. One, a Samaritan, returned to him shouting, and fell on his face at his feet, giving him thanks. Then Jesus sadly asked:

"Were there not ten cleansed? Where are the nine? Have none returned to glorify God, save this alien?"

This last miracle in Galilee, at the outset of the new movement, is very significant. His own people turn away. Hereafter he must look for acceptance to aliens from the commonwealth of Israel. Hence the profound pathos of that question, Where are the nine?

As he journeyed onward, did he not stop at Nain, to rest in the home of the widow and her son? May be he spoke a gentle word to the woman who had been a sinner; and may be he asked Simon the Pharisee another question. Surely he went to Nazareth. He would see once more the house where he had lived for thirty years, the carpenter's shop where he had silently worked, and the tomb of Joseph who had guarded his childhood. He would climb once more the high hill, and gaze on the landscape so full of natural beauty and historical glory. Here the farewell lingered. Did he not pass through Cana, and greet the young couple whose marriage he had graced and exalted as water to wine? Then he came to Capernaum, where, after his four months' absence, his mother embraced him.

While the caravan with which he would go to the Passover was preparing, some Pharisees, who knew of the defection of Galilee and the menace of Jerusalem,

asked him with a sneer, When cometh the kingdom? He answered mildly, The kingdom of God, a kingdom not to be seen and pointed out, is already in the midst of you.[103]

This subjective view of the kingdom was discouraging to his disciples, who were still hoping for an objective kingdom expelling the Romans and restoring the sceptre to Israel. To them he narrates the parable of The Importunate Widow, teaching that they ought always to pray, and not to faint. Yet a tone of human despondency seems to sigh through his own closing words, Howbeit when the Son of man cometh, shall he find faith on the earth?[104]

Relatively to the spirit of prayer thus illustrated, he spake also the parable of The Pharisee and the Publican. The presence of self-righteous and scornful Pharisees, and of the humbled disciples, among whom was Matthew the publican, all about to go up to the Temple to pray, made the lesson very apposite, incisive and inspiring.

The festive caravan moved from Capernaum southward in the last week of March. It comprised Jesus and the twelve with the three mothers, Mary Magdalene who joined it at Magdala, and other followers, men and women. Perhaps Susanna, the lily, was one; and may be Joanna, the wife of Chuza, Herod's steward, joined it at Tiberias, where Herod himself was making ready to go. The men were afoot. The women, at least the elder ones, may have ridden when weary, the sumpter mules. This reminds us that Mary the mother of Jesus was growing old. Her years could hardly have been less than fifty, and gray hairs were mingling with her tresses.[105]

The whole route is alive with caravans of pilgrims bound for the Passover. Some have already gone forward, others are coming on behind. They pass and repass one another, and in hours of rest intermingle socially. The one we follow crosses the Jordan below the lake, then turns again southward to pursue the usual route of pilgrimage. Farewell, thou proud Capernaum! Farewell, thou favored Galilee! Farewell to thee sweet Gospel Lake! A last farewell.

To appreciate the connection and bearing of the subsequent events, it is needful to observe that a key-note of royalty sounds through them all. For the followers of Jesus at this time cherished the growing conviction that he was now on his way to Jerusalem to assert his claim to the throne of David, and to enforce it by his miraculous power. All looked upon him as a Prince, and upon his journey as a royal progress. And so it was; only that, rejected as temporal king, he shall become king eternal. Indeed he shall receive a purple robe, a sceptre and a crown, and be lifted up upon a throne whence he shall sway all peoples throughout all generations. Therefore Jesus did not deny the hopes of his followers, nor repress their enthusiasm; but, while accepting their loyal homage, he sought, yet in vain, to correct by inversion their chiliastic view.

On the way, during an hour of rest, certain Pharisees tempt him with a question. These pestilent fellows seem to pervade every region, and to poison every hour. They are as prevalent as sin, and are continually breaking out like an incurable sore. They ask, Is it lawful for a man to put away his wife for every cause? This was a very artful and entangling snare. It was a call for a

decision between the rival schools that subdivided the sect of Pharisees, the schools of Shammai the strict, and Hillel the liberal. The latter, by far the most popular, advocated divorce for trivial causes, and great laxness prevailed. Had Jesus decided for the former, as was expected from the austerity of his teachings, he would put himself in opposition to the approved customs of his day, and thus incur odium. And, the matter being similar, this might bring upon the prophet of Galilee the fate of the prophet of the Wilderness.[106]

But Jesus broke their toils. He decided for neither school. Both had mistaken the intent of the Mosaic precept. Nor had Herod the fox any terrors for him. With a majestic assumption of royal legislative authority, he proceeded to rectify the indulgent precept of Moses, and propounded the Christian law of marriage, which ennobles woman, and purifies the social world.

This vast stride in advance of the age perplexed the disciples; and when the Master entered into a house, the only means of privacy on this thronging journey, they asked him again of the matter. While he was explaining, some mothers brought to the door their little children, that he should lay his hands on them and bless them. Now the disciples thought it unseemly that a prince, expounding certain fundamental laws of his kingdom to his future ministers, should be thus interrupted. What concern have women and children with such high matters? Elated perhaps by his confidential tone, they imagined that surely little children could not interest or engage his thought. These must first become men of pith and mark, like to us. So they forbade the little children to come in, and rebuked the mothers.[107]

But when Jesus saw it, he was moved with indignation, and said:

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

And he took them in his arms, and blessed them.

This was severe on the disciples, completely inverting their notion; rather than the children like to them, they must become like to the children. The deep impression made by the incident on the disciples appears in that it is the only one related by all the synoptists since the similar one at Capernaum nearly five months before this, which also they all relate. The impression on the world is out of measure. It has been a common theme for painters and poets ever since, and is one of the first and last-forgotten lessons of childhood. Classical literature knows nothing of children; Christian literature is full of children. In one short hour on the way to his end, Jesus made, for all time, wifehood holy, motherhood holy, childhood holy.

When Jesus left the house to resume his journey, one who had been waiting without came running, and kneeled at his feet, saying:

"Good Master, what shall I do to inherit eternal life?"

He was a young man, very rich already by inheritance of goods, but wanted to inherit also eternal life. Although himself a ruler, the governor of that district by Herod's appointment, he kneeled in homage recognizing the Prince of Life. His character is clearly marked.

He is emotional, enthusiastic, demonstrative, fluent, and withal rather self-complacent though feeling a lack. He seeks, not grace, unmerited favor, but the reward of merit.[108]

Jesus simply referred him to the laws of the second table, and to their positive summary, Thou shalt love thy neighbor as thyself. Disappointed and slightly chagrined by this commonplace answer, the querist rejoined:

"All these have I kept from my youth up; what lack I yet?"

This implies that the law, and the answer of Jesus were insufficient. He was still young, though hinting a claim to maturity, and wanted to do something heroic. Jesus concedes the lack in him, and gives him something heroic to do.

"If thou wouldst be perfect, go, sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me."

His countenance fell, for this mode and extent of love to one's neighbor, the complete self-sacrifice which is the essence of heroism, was beyond him. So he arose from his knees, and went away sorrowful.

Dante calls this, The great refusal, through cowardice made. He is too harsh. Jesus, looking upon that ingenuous, upturned countenance, loved him. Let us believe that this love followed him; that he repented, obeyed, returned, and was one of the last who shall be first.

When he had gone away, Jesus, addressing his disciples as children, having but just now taught them that of such is the kingdom of heaven, said to them:

"Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

This he emphasized, quoted an Arabic gnome expressing physical impossibility, It is easier for a camel to go through a needle's eye. The disciples were astonished, and exclaimed, Who then can be saved! But he said, The things that are impossible with men are possible with God. Now Peter, ready of speech, *primus inter pares*, steps forward, saying:

"Lo, we have left all, and followed thee; what then shall we have?" [109]

His ear had caught the conditional promise, to the young ruler, of treasure. Jesus replied:

"Ye shall sit upon twelve thrones, judging the twelve tribes of Israel; and shall inherit eternal life."

This promise of twelve principalities, this promise by the King of kings that they should be the twelve Cæsars of the fifth monarchy, in his Ecclesian Empire, accorded pleasingly with the glowing, chiliastic hopes of the simple disciples, who were thereby unduly elated. So Jesus added a gentle check, saying, with a significant glance perhaps at the forward Peter, But many first shall be last, and the last first. This he illustrated by the parable of The Laborers in the Vineyard. We hear no more from Peter for some time.

As the company approached the lower ford of the Jordan, Jesus walked in advance, alone. There was much to depress him. He knew the horrors of the next week. He saw the worldly, fallacious hopes of his followers. Hence a new anxiety oppressed him. Should he lead the twelve, unwitting and self-deceived, into danger? No, they must be told, and left to choose. With these thoughts, as he walked alone, his mien was sad, dejected, troubled. Though his face was set like flint to

go to Jerusalem, yet it was haggard; though his steps did not falter, yet were they heavy.[110]

The disciples observing him were amazed. A strange aspect, truly, for a prince about to ascend his throne! It filled them with fear.

Before reaching the ford, the place of his former baptism, Jesus called the twelve apart, and told them, in the simplest, plainest, most literal terms, exactly what should in a few days befall him at Jerusalem; that he should be betrayed unto the chief priests and scribes, who would condemn him to death, and deliver him unto the Roman gentiles to mock, and to scourge, and to crucify; and the third day he should rise again. But, alas poor human nature! They would not, or could not, or at least did not understand. Blinded by their prepossessions, by the thought of thrones, they construed these words figuratively.

For soon after this, Salome his aunt came to him, leading on either hand her two sons, the apostles James and John, the Boanerges; and the three bowed down before him, doing royal homage as petitioners. Accepting the homage, he asked:

"What would ye that I should do for you?"[111]

She, presuming upon his kinship, replied:

"Grant that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom."

Jesus was shocked. He had a prevision of Calvary and the two robbers on the right and left of his crucial throne. He exclaimed:

"Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, or to be baptized with that other baptism that I am about to receive?"

Boldly the Boanerges replied:

"We are able."

Jesus, pitying their blindness, said sorrowfully:

"Indeed ye shall drink my cup, and receive that baptism; but to sit on my right and left is not mine to give, but is for whom it hath been prepared."

When the ten heard of this, they were indignant. Once before they had disputed among themselves, Who shall be greatest? Now Jesus called them together, repeated the former rebuke, and sought again to invert their notion of the kingdom. They were not to be like Roman princes serving a Cæsar; for even the Son of man came not to be ministered unto, but to minister.

The festal pilgrims recrossed the Jordan at the lower ford into Judea. Three years before this, Jesus came hither for baptism; now he was on his way to another baptism. The heroic return of Regulus to Carthage is dimmed by this return to Jerusalem. The name of Regulus has been honored justly by being given to the brightest star in the constellation Leo; but that star cannot shine when the sun is shining.

Six miles beyond the ford, in the blooming plain, lay Jericho, the city of palms, the city of roses, the fragrant city. The tropical fertility of the region, and the position on a chief highway, rendered it prosperous. It was rich, and yielded large revenues. Herod the Great had enlarged, adorned and adopted it as a favorite royal resort. Archelaus, his son and successor in Judea, added many improvements, and built a palace for himself. Now the descendant of Rahab was approaching the walls which, early in history, he, as Captain of the Lord's Host, had smitten to dust with the sound of trumpets.

Other pilgrim caravans, concentrating at the ford,

swelled his attendants to a multitude. The city got news of his coming, and many came out to meet him. Among these was Zacchæus, the chief collector of the revenue from that wealthy district. He wanted to see the famous Nazarene, but could not come near because of the press; and being little of stature, and there being no mound in that flat alluvial plain from which he could overlook the crowd, he bethought himself, turned back, ran on before, and climbed up into a sycamore tree by the wayside. When the van was passing his post, the people jeered and taunted him with many rough jests; for, being the chief publican, he was well known, and being a Jew enriched by tax-gathering for Romans, he was despised. But when Jesus came to the place, he looked up, and said:

"Zacchæus, make haste, and come down; for to-day I must abide at thy house." [112]

Great was the surprise of Zacchæus, who made haste, and received him joyfully in his house. Great was the chagrin of the scoffers, that he went in to lodge with a sinner. Great was the scandal of his followers, that a prince should consort with a publican.

During the evening's entertainment, Zacchæus stood forth in the assembly of guests, and said:

"Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold."

This day of equal division and fourfold restitution, far beyond Mosaic precept, was his new-birth day; for Jesus was pleased, and said:

"To-day is salvation come to this house."

What the rich ruler declined, the rich publican designed. The camel had passed through the needle's eye.

And now as the evening wore on, the talk was of the kingdom; for, as he was nigh to Jerusalem, the kingdom was expected immediately to appear. Therefore he spake the parable of The Pounds, which recounts pretty closely, here in Jericho his favorite seat, the story of Archelaus upon his accession, and is the only parable having an historical basis.

When Jesus was entering Jericho, a blind beggar, Bartimæus, cried out to him for mercy. But Jesus, to develop his faith, did not then heed him. Next morning, as he was leaving the city accompanied by a great multitude, Bartimæus, who together with a companion in like case, was sitting in wait by the wayside, on being told that Jesus of Nazareth passeth by, shouted out:

"Jesus, thou Son of David, have mercy." [113]

This Messianic title, heretofore rarely applied, recognized his royal claim. But the princely progress should not be assailed by such rude clamor, and so the crowd of embryo courtiers roughly told the beggars to hold their peace. But they cried out so much the more. Then Jesus stood still, and commanded them to be brought. The attendants, very courtier like, instantly changed their tone, and said to Bartimæus, Be of good comfort; rise, he calleth thee. And he, casting off his outer garment, sprang up, and came. Then Jesus, moved with compassion, touched the eyes which immediately received sight. All glorify God. The train moves forward. Zacchæus and Bartimæus follow. The rich and poor meet together; the Lord is the maker of them all.

From Jericho to Jerusalem is only about twenty miles, but the way is very rugged and very steep. Hence it

was near sunset when the caravans reached Bethphage, a hamlet on the east slope of Olivet, nearly two miles short of Jerusalem. This was Friday; next day was the Sabbath, beginning at sunset. They could travel no farther. So around about Bethphage the tents were pitched and the camp set until the Sabbath should be passed.

Jesus with a few of his company, men and women, turned aside to Bethany. There he rested in the home of his friends. History does not intrude into the sacred silence of that Sabbath, the foreshadow of the next.[114]

On Sunday morning, April 2d, the royal progress was resumed. To regard this day as an epoch wherewith begins a new series of events entitled The Passion, is an ancient and persistent error. The week thus beginning is called Passion Week since it includes the passion, but the passion itself did not begin until Wednesday at sunset, and occupied only three and a half days. The events of Palm Sunday are in strict logical connection with those of the previous week. They are the continuation and culmination of the royal progress.

Jesus left Bethany afoot, attended perhaps by Peter, James and John, the favored trio, also by his mother and her two sisters, and by Martha, Mary and Lazarus. On coming near to Bethphage, and seeing the whole vicinity alive with thousands of Galilean and Peræan pilgrims waiting to conduct him to the city, Jesus, to avoid being thronged, sent forward two of the disciples to the village to bring him a certain unbroken colt of an ass on which to ride. Anciently and even to-day, on state occasions during peace, oriental princes ride the ass; the horse being symbolic of military, the ass of civil dominion (Zechariah 9:9, 10). The disciples found the colt tied,

as he had said, in the open street at the door of a house, and doubtless to the choice vine that shaded it (Genesis 49: 10, 11). With the owner's hearty consent, they loosed the colt, and led it away for the Nazarene to use. Returning, they laid their cloaks on the colt, and Jesus sat thereon.

The party then advanced into the midst of the glad multitude, and the progress is resumed. Enthusiasm rises. Shoutings begin. The most part spread their garments in the way, others strew olive branches, symbolic of peace, taken from the roadside orchards, in the way over which the Prince of Peace, accepting this royal homage, rides forward leading the multitude. The procession shouting hosannas ascends the eastern slope of Olivet to its southern shoulder.[115]

Meantime Jerusalem was astir. Already it was crowded with pilgrims to the paschal feast. Aware of the edict of the Sanhedrin, issued a month before, looking to the arrest of the Nazarene, they said to one another, What think ye; will he come to the feast? They had heard, too, from eyewitnesses, of the resurrection of Lazarus. Hence a ferment of expectation. When, therefore, this Sunday morning, they learned that the Nazarene was coming to the city, the common people, both pilgrims and residents chose to honor the miracle rather than the edict, and poured forth in festal array to meet him. The Sanhedrists, bitterly chagrined, said to one another, Behold how ye prevail nothing; lo, the world is gone after him. Again unconscious prophecy.

The multitude from the city ascend Olivet. They gather from willing palm trees the branches symbolic of jubilee. They meet the Nazarene riding before his joyous followers. Responding to their Messianic acclaim,

and waving aloft the palm branches, the city people return as the van of the august procession; so that they that went before, and they that followed after cried to one another continually:

"Hosanna to the Son of David; Blessed the King that cometh in the name of Jehovah; Hosanna in the highest!"

When the procession passed over the shoulder of Olivet and thus came in sight and hearing of the Temple and city, some of the all-pervading, inimical Pharisees, who were sneaking amid the throng, became scandalized. They dared not, however, themselves check the people inflamed with loyal enthusiasm; but observing the meek, gentle and calm bearing of the Nazarene, they ventured to approach him, and say, Master, rebuke thy disciples. He answered:

"I tell you that, if these should hold their peace, the stones would immediately cry out."

Yea, the stone walls of the Temple itself would shout echoes. To-day ten thousand thousand Christian temples proclaim him, in accord with the legend over the great stone gate at Salzburg, *Te saxa loquuntur.*

The road, as it turns to the right around, yet below the summit of Olivet, is still more than a hundred feet above the city. The view from this point was grand, especially in the morning; for then the beholder was confronted by the illumined face of all the buildings, then his eye fell upon the holy mount crowned by the vast white marble Temple with gilded roofs blazing in the sunlight, this crown of snow and gold brought into brilliant relief by the mantle of towers and palaces spreading over mount Zion beyond. It made those, says Josephus, who forced themselves to look upon it at the rising of the sun, to turn

their eyes away, as they would have done at the sun's own rays.

And now the royal procession has brought the Prince to this view of his capital and his palace. There is a pause. He gazes on the glorious scene, on the holy city that he loved. History brings to him her thousand thronging memories. Then the Future waves her wand, and there rises a vision of the gathering eagles, the marching legions, the fierce assault, the rivers of blood, the blazing Temple, the levelled walls, the ploughshare passing over Zion, the manacled remnant led to slavery. Bursting into tears of sorrow, he exclaims:

"O that thou hadst known in this day, even thou, the things which belong unto peace!"

Then he recites his vision of the destruction, giving certain specific details which, forty years afterwards, were exactly realized. The people are bewildered by this picture of desolation replacing theirs of dominion, by the cry of woe neutralizing the jubilee. Tears. This second time, Jesus wept. First, were tears of sympathy; now, of sorrow; soon, in Gethsemane of the valley before him, shall be tears of suffering. Says Augustine, *Lachrymæ Domini, gaudia mundi.*

The procession resumes its way along the descent of Olivet towards the city. Enthusiasm again rises; the antiphonal acclaim is renewed between the palm bearers who lead and the olive bearers who follow. Gethsemane is passed; Kidron, the Rubicon, is crossed; and the steep ascent to the eastern gateway is begun. As the palm bearers approach it, we expect the cry:

> "Lift up your heads, O ye gates,
> And be ye lifted up, ye everlasting doors,
> And the King of glory shall come in."



JESUS LOOKING UPON JERUSALEM

But no; they begin to feel the influence of the hostile city, and the hosannas are dying. They enter the streets. Women are thronging the balconies and peering from lattices. Scowling men are standing aside in the bazaars to let them pass. For the whole city is moved. And when some scornfully ask, Who is this ye so honor? did they answer, The Son of David, Messiah, the King of Israel, who cometh in the name of Jehovah? Alas, no; the glow of holy enthusiasm is chilled, the hosannas are dead. They answer tamely, This is the prophet, Jesus, from Nazareth of Galilee. It is said that two sounds may so combine as to produce silence. In such a silence, the voice of praise meeting the voice of scorn, Jesus rides through the street into the Tyropœon way, and dismounting at the western stairs, ascends them and enters the Temple.

Attended by the twelve, the Prince made an inspection of his palace. He saw the renewed temple traffic, but withheld his hand, for this was a day of peace. As he passed through the courts, thronged with thousands, he saw the frowns of Priests and Levites, of Pharisees and Sadducees, of Rabbis and Doctors of the Law; but he passed without arrest, for the Sanhedrists feared the multitudes that had escorted him, though indeed these were now silent, and had cast down their palm and olive branches. The inspection being finished, when he had looked round about upon all things, the remainder of the day was passed in silent waiting. He thus publicly and emphatically and peacefully offered himself to his assembled nation. No word from him was needed. His claim had been unmistakably avowed, and was understood by all. But the favoring multitude and the inimical hierarchy neutralized each other. His silence was

met by silence. An assembled nation kept silence. That time of silence was the hinge of the world's history. He came unto his own, and his own received him not. He waited, he opened not his mouth. They saw no beauty in him that they should desire him. They hid, as it were, their faces from him. And thus the silent Sunday afternoon was passing away; the sun was hastening to its setting; and shall there be no voice?

Late in the day certain Greeks asked to see him. It was a sign of the ingathering of the Gentiles. Possibly these Greeks were worshippers of the Unknown God, seeking him, if haply they might feel after him, and find him. And he was not far from them. The East had bowed at his cradle; the West now came to his cross. The petition was made known to Jesus. He was deeply moved, and said:

"The hour is come, that the Son of man should be glorified. Now is my soul troubled. Father, glorify thy name."

Then came there a voice out of heaven saying:

"I have both glorified, and will glorify it again." [116]

In this mysterious and sublime event the day culminates. Scorned by the Jew, sought by the Gentile, approved by the Father. His voice had attested him at the Baptism and at the Transfiguration. Now it breaks the brooding silence of the Temple, and from its blue dome proclaims, Yet have I set my King upon my holy hill of Zion.

It being now eventide, Jesus, to be apart, went out unto Bethany with the twelve, and lodged there.[117]

XXIV

THE REJECTION

IN the early parts of this narrative, the year in which events occur is more or less doubtful. In later parts, the month is designated with reasonable confidence. In the present part, the weeks stated are beyond question. In the current week, the days and even their two parts, and in the last day, the hours are fixed with historic certainty.

On Monday, April 3d, A. D. 30, Jesus with the twelve left Bethany to return to the city. It seems that in his eager haste he had not broken his fast, and was hungered. Seeing by the wayside a fig tree having leaves, he came to it, and finding thereon nothing but leaves, said unto it:

"No man eat fruit from thee henceforward forever." [118]

The tree seemed to shrink, and began to fade. As man he hungers; as God he withers the barren tree.

He entered the city, and the Temple. His right to rule he will emphasize by one full day of actual and symbolic rule. He will take violent possession of his palace, and enforce subjection. [119]

In the beginning of his public ministry, at his first Passover, he had expelled the traders from the Temple. At the second Passover there is no sign of their presence. The third Passover he did not attend. At the

subsequent intermediate feasts, no sign. But at this fourth Passover, the temple traffic was once more in full progress. It is easy to understand that, hostility to him having become inveterate, defiant, the Sanhedrists again connived at the abuse of the holy house, and secretly rejoiced to insult the authority of the Nazarene. This he endured during the peaceful visitation of the previous day; but now he resents the offense, again drives out the traders, overturns the tables of the money-changers, and more violently than before, the seats of the dove-sellers. On the first occasion he exercised a zealot-right, recognized as belonging to every reforming prophet, of whom it was written, The zeal of thine house hath eaten me up; and his expostulation was, Make not my Father's house a house of merchandise. On this second occasion, he comes, not as a reforming zealot, but as Messiah, and enforces his personal supremacy, with the severe reprimand, My house shall be a house of prayer, but ye have made it a den of robbers. The act was doubtless symbolic of the cleansing of the theocracy, of the church, of the human heart.

The purgation accomplished, Jesus continued in the exercise of supreme authority; for he would not suffer that any man should carry a vessel through the Temple. And how did he occupy the hours of his coercive rule? He taught the common people, who all hung about him, listening. Also he turned the den of robbers into a house of mercy; for the blind and the lame came to him, and he healed them. The Temple for the first and last time witnessed his healing beneficence.

During the day a very pretty incident occurred. In the multitudes that thronged the Temple were a number of children. These had seen the palm entry of yester-

day, and in their childish hearts lingered an echo of the Messianic cry. They picked up some of the discarded and fading palm branches, formed a mimic procession, and went to and fro, waving the branches and voicing the echo as they cried, Hosanna to the son of David. That cry kept the stones quiet. But the chief priests and doctors were sore displeased. It was a last feather on their overburdened patience. Unable longer to restrain their insolence, they asked the Lord, Hearest thou what these are saying? This implies a denial of the title, and contempt for the fearless little ones repeating it. Jesus turned sharply on the haughty querists, and said:

"Yea, I hear it. And did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" [120]

To this apt and cogent answer, quoting the septuagint version of the eighth Psalm, there was no rejoinder. The priests and doctors retired abashed, pursued by the unchecked hosannas of the children. While they consulted angrily together how they might avoid a riot and yet destroy him, Jehovah, sitting in the heavens, was laughing in derision of their counsel.

The day of enforced reign was fulfilled. When the evening was come, Jesus went out of the city, returning in the twilight to Bethany.

The next day, Tuesday, was very eventful. In the morning on their way to the city, Peter called his Master's attention to the fig tree, saying, Rabbi, behold, the fig tree which thou cursedst is withered away. Jesus answered:

"Have faith in God; and all things whatsoever ye shall ask in prayer, believing, ye shall receive." [121]

The miracle was extraordinary, unique, unlike any other, inexplicable in itself, but as a symbol strikingly significant. He came to his people hungered, found them arrayed in all the pomp of leaves, but fruitless. They boasted of their law, of their temple worship, of their prerogatives. But their pompous pretensions were deceptive, the nation was rotten-hearted, the fructifying principle was dead, the show was vain, fruit there was none. So, for being false and barren, it was condemned to wither quickly away.

Jesus entered the Temple, and in the Court of Priests, in view of the great altar smoking with its typical sacrifice, he began to teach the people, who came early in great numbers to hear him. Soon he was interrupted. The inimical Sanhedrists, fearing mob violence, had agreed that their first step must be to discredit him in the eyes of the people. They remembered that, at his first Passover, to their official demand for a sign of his authority, he replied: Destroy this temple, and in three days I will raise it up. Were he brought to repeat this, it would be enough; for it could be construed as blasphemy. So, while Jesus was teaching, a Sanhedric deputation of elders and scribes, led by the high priests Annas and Caiaphas, came filing through the Temple courts, sweeping its tessellated pavements with their long robes, displaying their wide fringes and broad phylacteries, dressed in all the insignia of their high offices. The crowd respectfully gives way, the commissioners stand before the Nazarene and demand:

"By what authority doest thou these things?" [122]

All this is regular, legitimate and imposing. Had he answered, By divine authority, the next question would

be, What sign shewest thou? This, then, he could not, without discredit, decline. The situation was trying, the people expectant.

The keen intellect of the man, Jesus of Nazareth, quick and powerful, sharper than any two-edged sword, pierced instantly the heart of the situation. He knew the hypocrisy of these officials, the neglect and the perversion of their functions. So, proposing to test their credentials before submitting his own, he retorted boldly and promptly:

"I also will ask you a question; and first tell me, The baptism of John, was it from heaven or from men?"

It was equally their business to inquire into the religious reformation of John. Indeed they had done so, but had neglected to promulgate a decision. The demand was legitimate. But it reversed the relation of the parties. The vigorous attack was met by a vigorous counter-attack, and the presence of mind that worked the sudden revulsion is most admirable. Then the Sanhedrists consulted together in whispers. If we say, From heaven, he will say, Why then did ye not believe his witness of me? If we say, From men, the people will stone us, for all hold John as a prophet. The dilemma is complete; on either horn their plot is ruined. So they publicly stultify themselves, saying, We do not know. This profession of ignorance stripped them at once of all official claim and dignity; and that it was false, is implied in the rejoinder of Jesus:

"Neither will I tell you by what authority I do these things."

He was still supreme. His abashed opponents wished to retire; but he stopped them with, Hear a parable. He then spake the parable of The Two Sons, applied it to

them, and in severest terms denounced their guilt. Again they moved to retire; but he said, I have not done with you yet; hear another parable. Then he spake the parable of The Wicked Husbandmen. Its application declared their punishment, and so dreadfully that some cried, God forbid, others angered wished to lay hold on him. But they must stand and hear yet another parable, The Marriage of the King's Son. It pronounces allegorically the judgment which, because of their obduracy, shall come upon their nation. This culminating prediction brought them into instant hazard of being stoned. No doubt they were glad of permission to retire, and returned to their council chamber, humiliated, utterly discomfited, and desperate.

They were not slow in devising a new plot against the Nazarene. Be it remembered that the Temple was not only a place of worship, but also of education. It was the Jewish University. About twenty years before this, a boy of twelve years of age had confounded its Faculty with his questions, and taught the teachers by his answers. Young Saul of Tarsus had more recently pursued his studies there, and returned home. The learned Rabbis and Doctors of the Law, of the schools of Hillel and Shammai, were numerous, and no doubt their disciples, the Academics, were correspondingly numerous, drawn mostly from the wealthy and aristocratic families of Jerusalem and Palestine.

Also be it remembered that among the Jews there was a political party, devoted to the house of Herod, and therefore called Herodians. Especially they supported Herod Antipas who was at this time in Jerusalem. They were popular royalists, not in opposition to their own

people, yet favoring the Roman power which sustained the Herods. These also belonged to the wealthy and aristocratic class; some perhaps were courtiers. It is easy to understand that many of the Herodian youths were loitering in the Temple that Tuesday in the society of the young Academics.

The Pharisaic Doctors, acting in collusion with the Sanhedrists, gathered a mixed party of these young men, and persuaded them to pretend a dispute among themselves about the lawfulness of the Roman tribute, which dispute they had agreed to refer to the Nazarene for decision. It was hoped that their youth would interest and disarm him, and he be tempted to utter a treasonable word. The Roman governor Pilate was at hand, no doubt ready to mingle the blood of this Galilean also with the sacrifices. The young men, already adepts in hypocrisy, flattered by the commission, and eager for any exciting mischief, entered knowingly and heartily into the vile scheme.[123]

They approached Jesus with great show of deference, with fawning, flattering phrases to allay suspicion and ensnare him, complimenting his fearless independence and truthfulness, and then asked:

"Is it lawful to give tribute unto Cæsar, or not?"

Should he answer, It is not, the Herodians would cry, Traitor! and deliver him to the Roman guard. Should he say, It is, the Academics would cry, Renegade! and deliver him to the Levitical guard, and the people, inflamed with patriotism at their national feast, would consent. But Jesus perceived their wickedness, and said:

"Why tempt ye me, ye hypocrites? Shew me the tribute money?"

One of the querists drew a coin from his girdle, and

exhibited it lying in his open palm. It was a denarius, of which specimens are still extant, stamped with profile of the emperor Tiberius, and the legend *Ti. Cæsar.* Jesus, pointing to it, asked:

"Whose is this image and superscription?"

They said unto him, Cæsar's. Observe, he obliges them, standing before him, to acknowledge, by the display in their own hand of its current coin, their subjection *de facto* to the Roman government. Thence his reply:

"Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

They had asked, Shall we give? He replied, Render, give back, repay; it is not making a gift, but is paying a debt. Render to Cæsar the coin bearing his image; render to God the soul bearing his image. There is no entanglement here. They could denounce him neither as traitor nor as renegade. So they marvelled at his answer, and held their peace, and left him, and went their way.

The answer, so fitly solving the toil, is most admirable for its broad wisdom. "It establishes the rights, regulates the duties, and distinguishes the jurisdiction of the spiritual and temporal powers, and their subjects. It contains the fundamental principle and guide for the settlement of the vexed question of Church and State which has caused so much trouble and persecution in the history of Christianity."

And now certain haughty and inimical Sadducees come forward with another device for his abasement.

It has already been noted that this sect held, in opposition to the Pharisees, that there is no angel, or spirit, or

resurrection, or after life, and claimed to prove it from the writings of Moses. They were rationalists, materialists, the Epicureans of Judea; while their doctrinal disputants, the Pharisees, were ritualits, spiritualists, the Stoics of Judea. They had come, however, to agree with the Pharisees on one point, namely, the Nazarene must die; for he taught the resurrection with power, and the revenant Lazarus was a present witness against them.

There was a puzzling question with which the Sadducees had often confounded their opponents, and with it they now proposed to embarrass and discredit the Nazarene. They state a case under the levirate law (Deuteronomy 25:5–10), of a woman who had in succession seven husbands, and they ask, In the resurrection whose wife of them shall she be? This they consider unanswerable, and so infer from Moses that there is no after life. But Jesus said unto them:

"Ye do err, not knowing the Scriptures, nor the power of God." [124]

Then he opened the gates of heaven, and gave to them and to us a glimpse of the mysterious hereafter, saying:

"They that are accounted worthy to attain to that world, neither marry nor are given in marriage, but are as angels in heaven."

This amazing reply baffled his tempters. It has given to art the beautiful conception and delineation of sexless angels. How different the Moslem paradise!

Then Jesus, adopting their vein, quoted from Moses God's words, I am the God of Abraham, and said, He is not the God of the dead, but of the living; therefore ye do greatly err. Evidently; for the inference is plain, that Moses recognized the reality of an after life.

When the Pharisees heard that he had put the Sadducees to silence, they resolved to make one more, a desperate attempt.

Jesus was now standing before the Jewish people claiming to be the Messiah, the Christ. The Jews of that time were expecting in the Messiah no more than a human temporal king of great power and wide dominion. But these Pharisees remembered that on two prior occasions a few months removed, the Nazarene had claimed sonship of God, and equality with the Father, and on both occasions had narrowly escaped being stoned. Could he now be decoyed to repeat the claim, the stoning might at once be accomplished.

Their device was this. There was a universally approved answer to the question, What is the great commandment? which answer declares very strongly the unity of God, and demands exclusive devotion to him (Deuteronomy, 6:4, 5). Now, if the Nazarene should give some other answer, especially one claiming to share divine honors, it would shock the people, break in upon their rigid monotheism, and induce an instant stoning for blasphemy. [125]

So then, to take the Nazarene off his guard, they put forward as spokesman a venerable Scribe, a Doctor of the Law, a Rabbi of great attainments and reputation, and having a lofty spirit of piety. This aged man, walking thoughtfully on the silent, solemn shore of that vast ocean he must sail so soon, had taken no part in the efforts to crush the Galilean teacher, and does not perceive the base use his compeers would make of him. They suggest that it would be well to have the opinion of this famous teacher on the question, and propose that he ask it.

The venerable Rabbi, followed by the Pharisees, makes

his way to Jesus. The question is asked. Promptly and respectfully Jesus gives the approved but undesired answer, simply because it is the true answer. The ingeniously woven mesh, so adroitly thrown, floats away like gossamer. The Rabbi, touched by words so accordant with his own conviction, rejoins with deep feeling by this beautiful paraphrase:

"Of a truth, Master, thou hast well said that he is one; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himslf, is much more"—waving his hand towards the great altar—"much more than all whole burnt offerings and sacrifices."

And when Jesus perceived that he had answered discreetly, he looked upon him earnestly, and said:

"Thou are not far from the kingdom of God."

Of the four distinct attempts on this day to ensnare, dishonor and destroy him, this last was the most subtle toil of the Tempter. It too was foiled. But Jesus did not permit his adversaries to retire with the conceit that he had abated his high claim. Turning to them, he pointed out in a few cogent words that David, the great king, acknowledged under inspiration that Messiah, though his son, yet was his superior, his Lord. The inference from this, that David's son, being also his Lord, must have been a partaker of the divine essence, he left to their meditation. And from that day forth no man durst ask him any more questions.

It must have been afternoon when this last assault was made upon the Lord. He was still in the innermost Court, in full view of the brazen altar and the lofty porch of the Sanctuary. He was continually thronged by a

multitude of people pressing to see and to hear him, and he occupied the intervals between the assaults with teaching. But now it was manifest that the breach between him and the temple party, formed of the leading representatives of the nation, had become irreconcilable. His proffer of kingship was scorned. He was despised and rejected. A crisis was near and inevitable. There is a limit to divine patience, even to the patience of Jesus.

With a stern aspect and in the audience of all, he warned his disciples against the practice and pride of the Scribes and Pharisees. Then turning to them, he hurled upon them the great denunciation. Like the seven thunders of the Apocalypse, these seven woes follow each other, peal upon peal. He opened his first recorded public address, near the beginning of his ministry, on the Mount of Beatitudes, with a sevenfold benediction; he closed this last public address, near the end of his ministry, on the Mount of Desecration, with a sevenfold denunciation; a reminder of Ebal and Gerizim. How the wretched hypocrites must have been scathed and scarred by these lightning flashes of divine indignation![126]

The final beatitude has a beautiful counterpart in the lamentation following the woes. Heightened by the contrast, nothing could be more tenderly pathetic. The figure is the homely one of a hen and chickens. True pathos always finds its expression in what is homely and real. Here the figure is peculiarly apt; for Jesus saw, what the silly Jews did not see, the fierce and rapacious eagle of Rome hovering over Jerusalem. Had they gathered at his call, they might have been delivered from its talons.

With this denunciation and lament, Jesus of Nazareth,

the rejected Messianic King, closed his public ministry. Then, attended by his few disciples, he left the Temple, never to return. This was a great decisive act, and a terminal epoch in the history of Israel. The Jews have a tradition that forty years before the final destruction of Jerusalem, the lamp which constantly burned in the Sanctuary went out, and was never relighted. We understand that better than they. Tacitus tells us that before the ruin of the Temple a sound of the departing gods was heard; and Josephus adds that a voice as of a great multitude proclaimed, Let us go hence. The legend has a basis in truth; for when the nation rejected his proffer of kingship, the Shechinah of the Second Temple abandoned it forever, saying:

"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

XXV

THE PROPHECY

THE final departure from the Temple was marked by two events, simple but memorable.

On leaving the Court of Priests, Jesus passed through the great Nicanor Gate into the adjoining Court of Women. Here he sat down to rest after the wearying conflicts and exhausting emotions of the day. In this Court were ranged thirteen bronze, trumpet-mouthed money jars, to receive contributions, each jar labeled for a specific object. Hence this Court of Women was called also The Treasury. Jesus observed rich men coming and making large gifts of coins, dropping them in ostentatiously one by one, so that all might hear the ring on the bottom of the jar. Among them came also one poor widow, timidly, bashfully, unnoticed by any save one, and as secretly as possible, and with a blush, dropped in two mites. Only one ear besides her own heard the slight ring. As she hurried furtively away, Jesus, pleased and touched with sympathy, called the attention of his disciples to her gift, and said:

"Verily, this poor widow cast in more than they all; for it was all the living she had." [127]

So the poor widow must fast to-day and to-morrow. Had she kept back one of the mites, it would have bought her a slice of bread. Gifts are to be measured, says Ambrose, not by how much is given, but by how much remains behind.

The value of the two mites was less than half a cent. Nevertheless, had they been put at compound interest at only one per cent. per annum, they would to-day have amounted to a sum greater than all the Christian contributions of the past century. And have they not been at interest? Under the approbation of Jesus, what has not been their multiplying influence for eighteen centuries, and when will it cease to multiply? The poor widow, however, knew nothing of that—so long as she lived.

Shortly after this charming incident, the little company, on its way out, was passing through the Court of Gentiles. The disciples had witnessed his rejection, they had heard the avalanche of woes falling with mighty impetus from so great height, and the wail that followed it, and their hearts were full of sad presentiment. They loved their people, and felt a patriotic pride in their great Temple. Its stately colonnades and cloisters of snowy marble, its Beautiful Gate of Corinthian brass, its tessellated pavements, its ponderous masonry, its central shrine of sculptured stone made glorious within by carved cedar overlain by gold and studded with gems, these and its history, these and its fame, these and its holiness, they thought upon with dread of an impending doom. One of them, perhaps Simon Peter, would plead for the Temple.

"Master, behold, what manner of stones, and what manner of buildings!" [123]

"Seest thou these great buildings?" replied Jesus. "There shall not be left here one stone upon another, which shall not be thrown down."

His eye was not dazzled by its splendor. He knew it was a whited sepulchre.

Late in the afternoon of this eventful day, the little band of Galileans ascended the western slope of Olivet to a point overlooking the city. Dividing there, the greater part went forward beyond the ridge to the Galilean camps, while Peter and Andrew his brother, James and John his brother, lingered behind with the Master, he having stopped and seated himself on a rock-ledge by the wayside to await the going down of the sun. Two days before this he had paused near the same place, and wept over Jerusalem, and foretold its doom. Then it was lighted brilliantly by the morning rays of a risen sun, the Temple reflecting his beams with a rival radiance. Now the sun was declining. The towers and palaces of Jerusalem cast lengthening shadows over the homes of the people. The radiance of the Temple was gone, its dark side met the eye, the sombre hues of night were creeping through its marble courts, a tide of gloom was rising among its gilded columns, and nigh at hand, in the dark shadow of its lofty wall, down in the valley, lay Gethsemane. As the prophet Prince gazed on the fading glories of his abandoned palace, a vision of the coming retribution and ruin transfigured the scene. Sad were his eyes, and his features furrowed by sorrow. Then his companions, mindful of his recent sayings, and oppressed with sympathetic forebodings, ventured to ask:

"Master, tell us, when shall these things be, and what the sign of thy coming, and of the end of the world?"[129]

Assenting to their request, Jesus delivered in the hearing of these favored apostles his great eschatological discourse. It separates into two principal parts. The first is apocalyptic in style, and we note that St. John was a listener. It predicts times of trouble and distress as forerunners and signs of the end of Jerusalem, typical of

his second advent and the end of the world. This prophecy, together with that spoken an hour before concerning the Temple, and that spoken two days before concerning Jerusalem, within less than fifty years became history. Disasters accumulated, and culminated in the destruction of Jerusalem. Even to-day some columns of the temple of Jupiter Capitolinus are standing, the Parthenon is almost entire, the temples of the sun at Heliopolis and at Persepolis are not wholly ruined, and travellers still wander through the gigantic halls of Luxor; but the great contemporary Temple of Herod, in less than a century from its beginning, vanished like a dream. Not one stone was left upon another. The whole city was so utterly destroyed that for several ages its very site was uncertain. Other nations of antiquity have either wholly disappeared, or else their descendants still occupy their country; but the Jewish people were perpetuated yet scattered over the face of the earth.

"For they must wander whitheringly,
In other lands to die,
And where their father's ashes be,
Their own may never lie;
Their Temple hath not left a stone,
And mockery sits on Salem's throne."

Only divine eyes could foresee these strange inversions of historical order; and the exact fulfillment thus far of the prophecy confirms the remainder.

The second part of the prophecy is parabolic in style. It begins, however, with a mention of signs in the heavens and the earth that shall portend his second coming and the end of the world. This is followed by a warning to prepare and watch for the advent whose date is unknown to all save the Father. The warning is

enforced by the parables of The Wise and Evil Servants, The Ten Virgins, and The Talents, which three parables end the series, making about thirty in all.[130]

The discourse closes with a parabolic description of the last judgment. The sublimity of the scene surpasses imagination. Christ appears in glory attended by the holy angels. On the throne of his glory he exercises full judicial authority as King of the Universe. Great infinities crowd upon our thought; infinite majesty in the celestial tribunal, infinite power in the resurrection and assembling of all the nations, infinite wisdom in the separation of the evil from the good, infinite justice in the judgment, for those infinite punishment, for these eternal life. And these infinities contrast with infinitesimal acts, feeding the hungry and visiting the sick, which give occasion and direction to the infinities. Imagination, failing to traverse such celestial diameters, sinks fainting into the arms of faith.

PART NINTH

His Passion

XXVI

THE PRELUDE

THE close of the great prophecy, depicting the parousia with dazzling splendor, and affirming that the rejected kingship shall yet be realized, terminates the mission of Jesus to the house of Israel as teacher and reformer, as Prophet revealing God's will and purpose. Heretofore his public life has been one of incessant action; the remainder is to be preeminently a passion. True he has been a constant sufferer, through sympathy, by contradiction, and in anticipation of his appointed hour. But now above all he shall suffer the hiding of his Father's face, and become a curse for us. Heretofore he has avoided or contended with his enemies; henceforth he does neither, but willingly descends into the valley of humiliation, and is submissive and dumb as a sheep before her shearers. For he now assumes his second office, and as High Priest will offer once for all the great mediatorial sacrifice. Here all the radii of history meet. Let us put off our shoes from our feet, for we are about to enter the inner sanctuary of time.

The sun beyond Jerusalem is setting. The city with its temple is shrouded in gloom. Jesus and his four disciples are silently gazing on the vision of things to come. With sunset, by Jewish count, another day begins. In its beginning, Jesus withdraws his gaze from the remote future, and fixes it on that near at hand.

Still moved by the spirit of prophecy, he tells the awed apostles of his impending passion. Twice already he has foretold its circumstances; now he gives the date.

"Ye know that after two days the Passover cometh, and the Son of man is delivered up to be crucified." [131]

These few, sublimely simple words constitute the prologue to the last act of the tragedy for which the world was built as a stage, and designate the epoch from which eternity counts its fore and after æons.

While Jesus and his companions were going in the deepening twilight on to Bethany for the night, Satan in Jerusalem was actively assembling his acolytes to conspire against him. The complete and disgraceful defeat of their several assaults during the past day exasperated him and them to desperation. So, after sunset, there was a caucus of the leading Sanhedrists in the open court of the palace of the high priest Caiaphas. This palace was situated west of the Temple just across the Tyropœon valley which ran from north to south between the temple mount and the city on Mount Zion. Its court was afterwards the scene of Peter's denial. Jesus had just foretold his death with calm certainty; his adversaries with feverish uncertainty were now consulting how they might take him by subtilty and kill him. They dared not proceed openly, for they feared the people lest there should be an uproar. The Jews were easily inflamed, were very turbulent and violent, so that the fears of the Sanhedrists were not idle fears. Therefore they would resort to subtle craft; but unable to devise a feasible plan, they finally decided to postpone the attempt until after Passover, when the departing of the multitudes would restore their usual power. The

subsequent proposition of Judas, however, changed this decision. They could neither hasten nor delay the divine order.[132]

It will be well just here to give a brief account of the high priesthood, and of its present incumbents, who have already been referred to by name several times, and who soon become prominent actors. The office, according to the law, was for life and hereditary. The succession had been uninterrupted, with one exception, until the century beginning with Herodian rule, during which century there were twenty-seven depositions and appointments by royal authority. Herod and the Romans played at football with the high priesthood. In A. D. 7, Annas was appointed by the Roman procurator, and continued in office seven years. He was then deposed by like authority, and several of his sons appointed and deposed, one after another. Then Joseph Caiaphas, his son-in-law, received the office from the procurator in A. D. 26, and in turn was deposed in A. D. 37. Therefore, during the ministry of Jesus, Caiaphas was officially high priest, and as such had wickedly prophesied that it was expedient that one man should die for the people. But Annas was looked upon by the Jews as legitimately high priest, and he acted as deputy, *sagan*, to Caiaphas. His influence was therefore very great, and it required the sanction of both to legitimize and popularize any measure. Hence the plural, high priests, at this time, though legally there was but one. Their cooperation appears in subsequent events.

The night and day of Wednesday passed in silence. Jesus doubtless spent its hours in the privacy of the home

of his friends at Bethany. We would gladly know something of his meditations during this solemn though brief seclusion in near prospect of the bitter cross. But we have only the poet's surmise:

> "On thee and thine, thy warfare and thine end,
> E'en in this hour of agony he thought,
> When, ere the final pang his soul should rend,
> The ransomed spirits one by one were brought
> To his mind's eye; this silent day of days
> In calmness for his far-seen hour he stays." [133]

In the evening his hostess made him a feast to which the twelve were bidden. As it was not customary for women to share in formal feasts, the busy Martha served and the quiet Mary otherwise honored her Teacher, while the revenant Lazarus reclined at table with the guests. Is it not strange that Jesus, when passing into the valley of the shadow of death, should have accepted the compliment of a banquet, and engaged in social festivity? For this, though it attained a higher significance, was doubtless originally intended as a festal expression of gratitude for the return of Lazarus, a joyful resurrection feast. Yet thus the lord of life entered the vale of death. Now it was not the habit of Jesus to turn gladness into sadness, and we may be sure that, though he felt the iron grasp of his destiny, though he knew that for him but one day of peace remained, yet in full sympathy with joyful, thankful hearts, he took his place at the festive board, and by his kindly cheerfulness and pleasant converse with his friends redoubled their happiness. Such self-command is sublime; such self-forgetful love divine.[134]

Try to picture the scene; the banquet hall lighted by candelabra; the low table in form of the letter U; the

couches ranged around its outside, heading on it; the one at the closed end a little apart from the others, and occupied by Jesus alone; on his left or behind him as he leaned on his left elbow, the revenant Lazarus; on his right or before him, the apostle John; the other apostles reclining on couches at the sides; no other guests; Martha standing at the open end of the table opposite to Jesus, directing the service along the clear space within; ranged against the walls of the hall many standing spectators, mostly curious common people from Jerusalem, an ever changing crowd, keenly but respectfully scrutinizing the dead alive and the giver of life. Such attendance of uninvited spectators on a semi-public banquet, was and still is oriental custom; and it was the flowing of these people from Jerusalem to Bethany that now finally so exasperated the chief priests that they took counsel to put Lazarus also to death, since by reason of him many of the Jews believed on Jesus.

The feast progresses. In the midst or near its end, Mary, hitherto unseen, advances between her brother's couch and that whereon Jesus lay, bearing an alabaster cruse of spikenard; she breaks off its narrow neck, and pours much of the precious ointment upon the head of Jesus; then turning to his feet, she pours the remainder over them; then kneeling down she humbly catches the drippings from his feet on her hair brought forward in her hands, and gently wipes them with the flowing tresses. The house is filled with the delicious perfume as with the fragrance of all pervading love.

She had kept the spikenard for this day. It was a princely gift, a pound, pure and very precious. When the hour she awaited came, Mary broke her cruse, a heroic action, there was no reserve, all was lavished, all.

The first, choice portion was poured upon his head; the cruse was exhausted on his feet. It was customary for a servant to wash with water the feet of guests as they reclined at table, and this must have been grateful to such as were travellers afoot. But to anoint with precious oil the feet even of kings and emperors, was not known until Otho taught it to Nero. Here, however, a noble woman, in an ecstasy of love, gratitude and adoration, anticipated the prodigality of the Cæsars, and herself anointed the feet of her guest whose weary life-journey was near at end. Near at end, yet now entering a new office. May we not think of this as an inauguration festival, and that as Moses poured of the anointing oil upon Aaron's head, and anointed him to sanctify him, so it was ordained that here a pure and loving woman should anoint our great High Priest, consecrated for evermore.

A new actor now enters the scene. Judas Iscariot, one of the apostolic college and its bursar, had taken the couch just beyond Lazarus, claiming an upper place because of his office, and wishing to avoid as far as practicable the Master's eye. While Mary was yet wiping her Lord's feet with her hair, Judas turned to her with the sanctimonious speech:

"To what purpose is this waste? For this ointment might have been sold for above three hundred denaries, and given to the poor."

Waste, was it? And whom did he mean by the poor? The college? Then this was a beggar's whine. Others? Then it was pure hypocrisy, for he cared not for the poor. In either case he wanted the denaries in the common purse entrusted to him, that he might pilfer from it more than usual; for he was a thief, habitually stealing from its slender contents.

No doubt the gentle lady was troubled by those rude, supercilious words. Modest and taciturn, she had no reply; but there was one to speak for her. Ill manners were offensive to Jesus, and he despised hypocrisy. Here it cropped out from a follower. Was he not mortified? If the speech had the beggar whine, then surely Jesus blushed. No sooner did the harsh voice grate upon his ear than fixing quick his flashing eyes on Judas, he sternly said:

"Let her alone."

Then turning an indignant glance on certain of the disciples who, approving the pious speech of Judas, had murmured against her, he added:

"Why trouble ye the woman? She hath wrought a beautiful work, ἔργον καλόν, on me. She hath done what she could. She did it to prepare me for burial."

Did Mary consciously anticipate that sad rite? Only perhaps in dim presage. But these words show whither the thought of Jesus was tending in the midst of the glad feast.

A beautiful work. Love's farewell sacrifice. She had kept her gift which she might have used in embalming her brother, for embalming her Lord. Mary of Bethany, though no word of her own is recorded, stands, with Mary of Magdala, next to Mary the mother of Jesus in the loving admiration of mankind; and, according to his word, wheresoever the glad tidings are preached in the whole world, there also is this told for a memorial of her.

The incident is rendered most exquisite by the vivid contrast between Judas and Mary. Observe his hypocrisy, her sincerity; his heartless noisy speech, her hearty silent act. Compare his broken purse with her

broken cruse; his selfish greed with her generous liberality; the price he received to dishonor and destroy with the price she paid to honor and embalm. Both did what they could; and thereby the one became eternally infamous, the other famous in earth and heaven forever.

With the commendation of her Lord, Mary of Bethany disappears from the gospel story; with the rebuke of his Master, Judas comes into bad eminence. Heretofore only his name has appeared, yet here and there his shadow falls. Many warnings of Jesus attain a more pointed significance, if we remember that Judas was a hearer, and to his presence may be attributed occasional traces of reserve and depression. Jesus knew what was in man, and from the beginning knew who should betray him. Once he alluded to Judas as a devil. Why then did he elect and retain him as an apostle? The question is unanswerable.

Judas was ambitious and avaricious. He had heard the promise of twelve princedoms. This fired his unregenerate soul with dazzling hopes of power and splendor that blinded his moral sense. Meantime, having shown some smartness in money matters, a dangerous talent, he was made bursar, a dangerous trust. This whetted his greed, and the expectant prince practiced pilfering from the petty purse. Had he not heard, He that is unrighteous in a very little is unrighteous also in much; if therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Such warnings, accompanied perhaps by significant glances, made his guilty soul continually uneasy, generating dislike growing into malignity.

The feast at Bethany is over; the guests are retiring.

Jesus, and perhaps two or three of the twelve, spend the night in that favored home, the others depart for the camp, and the last of the spectators from Jerusalem return to the city. Judas secretly goes with these. For the sharp rebuke had stung him; and then too he heard Jesus speak of his burial as near at hand. So he despaired of the princedom. But he knew the hot desire of the powerful hierarchy to seize Jesus, and his feverish ambition grasps at the notion of betrayal as a means of securing favor, and through this, place, power, wealth. Also it would at once gratify his resentment, and hide his past guilt. Moreover, he would be rendering an important service to the State; and so his refuge at last was patriotism.[135]

We read in a certain place that on a day when the Sons of God were assembled a second time before him in heaven, Satan also appeared again amongst them, having failed in his temptation. So also was this ever active, ever watchful Adversary a present spectator at the feast, having failed in his many temptations, baffled at every turn. There he heard the rebuke, looked into the soul of his acolyte, approved its mood, entered into him, fanned the flame, and used him as a willing tool to perfect his hellish scheme. Thus it was that the word of Jesus, spoken to defend a gentle woman, became a link in the chain of his destiny.

The night was deepening as Judas passed through the gate of Jerusalem. He found the chief priests, Annas and Caiaphas, at their palace, with the officers of the Levitical police, which was subject to their orders, consulting how they might trapan both Jesus and Lazarus. They recognize Judas as a follower of the Nazarene, and are glad to hear him ask:

"What are ye willing to give me, and I will deliver him unto you?"

These men were rich. The temple traffic alone, which they licensed and partly practiced, though just now checked, had yielded them large revenues. Hence Judas, in view of their intensified hostility, had reason to hope for a large bribe. What was his chagrin when, after consultation, they offered him only thirty shekels, the legal price of a slave, about eighteen dollars. No doubt he chaffered and haggled; but in the bargaining, Jew met Jew. They said it was the fitting price, it was enough, and his aid indeed was not needed. Yet they excited his greed by showing him the silver; they weighed it out before his eyes, and put it aside in a pouch, sealed. Contemptuously ranked as the servant of a slave, his vain hope of favor and promotion collapsed. Disappointed in the meagre sum offered, his dream of riches vanished. He would have refused the pitiful bribe, but it was too late to retreat. So he covenanted with them, and promised to do the deed, reaching forth his hand for the pouch. No, not yet. They covenanted with him, and promised to pay the monies when the deed was done, reserving them with reasonable distrust. Also it was covenanted that the Nazarene should be delivered unto them in the absence of the multitude, lest there be a tumult. Then, after some words with the captain of the police, Judas left the palace and the city. Thus was our Master sold as a slave, that we might be made free.

Devising how he might betray him, the vile traitor slunk across the ridge of Olivet towards the Galilean camp. It was midnight. He paused upon the hillock that lies between Olivet and Bethany, and under the full

paschal moon at meridian, he stood to gloat his wicked eyes on the village, holy in its calm stillness. There Jesus was peacefully sleeping. It was his last slumber.

> "Now the last sleep,
> Last of his earthly slumbers, gently sealed
> The Saviour's eyes. In heavenly peace it came,
> Descending from the sanctuary of God
> In the still softness of the evening air."

XXVII

THE EUCHARIST

THE great passover festival commemorated the exodus of Israel from Egypt. It began, after days of preliminary purifications, on the 14th of Nisan, the first month of the Jewish year, and continued eight days. In the afternoon of the 14th, the paschal lamb was slain in the Temple, and dressed for the Pascha, the feast, which took place after sunset, the beginning of the 15th, the time of full moon. Of the many hundreds of thousands assembled on the occasion in and about Jerusalem, each family, or group of persons associated for the purpose, spread its own feast, the householders of the city furnishing accommodations as far as practicable to strangers. The feast consisted of the roasted lamb, a sauce of dates, unleavened bread, and bitter herbs, together with wine. The 14th of Nisan, in the year of the Lord's fourth and last Passover, fell on Thursday, which by our calendar was April 6th, A. D. 30.

About noon of Thursday, the first day of unleavened bread, Jesus sent Peter and John, coupled now for the first time but hereafter acting together, saying, Go and make ready for us the passover. They asked him, Where? He said to them:

"Go into the city, there shall meet you a serving man bearing a pitcher of water; follow him into the house whereunto he goeth, and say to the goodman of the

house, The Master saith, where is the guest chamber, where I shall eat the passover with my disciples? and he will himself shew you a larger upper room furnished; there make ready."

Why this mystery? Obviously it was important that Judas should not know beforehand where the evening would be spent; a singular mingling of human prudence with divine prescience.[136]

The messengers found all as he had said. The goodman of the house was evidently a disciple, and probably the father of John Mark, the evangelist, then a mere lad and at home. Peter and John, having obtained and slain the lamb, and otherwise made ready, reported their preparations to Jesus at sunset.

The evening has now come, the 15th of Nisan reckoned from sunset to sunset, twenty-four hours, crowded with events, beginning with the Pascha and ending with the burial.

Jesus leads the twelve into the city, into the upper room. Here the table is in the form of the letter I, with a couch at its upper end for three persons; on it the Master reclines with John at his right before him, and Judas in his choice place behind him; the ten others occupy couches heading the sides. Thirteen at table, of whom before the next sunset, one commits suicide, another is crucified. Hence a common and persistent superstition.

It seems that the disciples, in taking their couches at table, had some childish dispute among themselves about precedence, as to who were entitled to the more honorable places. When this had passed, and they were in place, Jesus first sadly expressed to them the earnest desire he had felt to eat with them, before he should suf-

fer, this his last passover. Then he gently reproved their vain rivalry and strife, and asked:

"Whether is greater, he that reclineth at meat, or he that serveth? Is not he that reclineth at meat? But I am in the midst of you as he that serveth." [137]

So saying, he arose from his couch, laid aside his upper garment, took a towel and girded himself. Then he poured water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel. Did he not begin with Judas? Jesus washing the feet of Judas! Surely humility has no lower depth. In turn he came to Simon Peter, who said unto him:

"Lord, dost thou wash my feet?"

"What I do," replied Jesus, "thou knowest not now; but thou shalt understand hereafter."

"Thou shalt never wash my feet."

"If I wash thee not, thou hast no part with me."

"Lord, not my feet only, but also my hands and my head."

"He that is bathed needeth not to wash, but is clean every whit; and ye are clean, but not all."

So when he had washed their feet, and taken his garment, and reclined again, he said:

"Know ye what I have done to you? If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

By this great object lesson, this sublime humility, he taught the apostles, and his disciples throughout all time, that the noblest end of man's endeavor is loving service. Bear ye one another's burdens, and so fulfill the law of Christ.

Evidently Jesus felt restrained by the presence of Judas.

He well knew that Satan had put it into his willing heart to betray him, and that the hour was at hand. So, when he had interpreted the object lesson, he was troubled in spirit, and said:

"Verily, verily, I say unto you, that one of you that eateth with me shall betray me; but woe to that man by whom I am betrayed." [133]

The disciples looked one on another, doubting of whom he spake. They became exceeding sorrowful, and with wonderful self-distrust, began to say unto him one by one.

"Is it I, Lord? Is it I?"

Jesus, whose head was bowed, not responding, Simon Peter signalled to John, whom Jesus loved and who was reclining next before him, to inquire and tell who it was. John, leaning back as he was, his head coming to rest on Jesus' breast, whispered to him, Lord, who is it? Jesus answered in like tone, He it is, for whom I shall dip the sop, and give it him. So when he had dipped bread in the sop, he gave it to Judas, who was reclining just behind him. Then Judas, with brazen audacity, but in under-tone, asked:

"Is it I, Rabbi?"

"Thou hast said," assented Jesus.

Thereupon Satan, who was present, at this feast also, entered again into Judas to fortify him. And Jesus said unto him aloud:

"What thou doest, do quickly."

Now the others at the table did not know with what intent he said this, for the whispers concerning the treason were not generally understood. Some thought, because Judas had the purse, that Jesus directed him to buy things needed during the festival, or to give something to the poor. It was their custom, then, to give alms from

their slender and thievingly depleted store. Judas, however, understood, and arose, and went out straightway. And it was night.

When therefore he was gone out, Jesus, relieved from the oppression of his presence, broke out exultingly:

"Now is the Son of man glorified, and God is glorified in him. Little children, yet a little while I am with you; but whither I go, ye cannot come. A new commandment I give unto you; that, even as I have loved you, ye love one another." [139]

But this tone soon subsided in the sad prediction:

"All ye shall be offended in me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered abroad."

Then Peter spake up and said boldly:

"Although all shall be offended, yet will not I."

Likewise also said all the disciples. Peter, however, not satisfied with his simple asseveration, asked:

"Lord, whither goest thou?"

"Whither I go," replied Jesus, "thou canst not follow me now; but thou shalt follow afterwards."

"Why cannot I follow thee even now? With thee I am ready to go both to prison and to death. I will lay down my life for thee."

Then said Jesus to him, very emphatically:

"Wilt thou lay down thy life for me? Verily, verily, I say unto thee, that this night, before the cock crow, thou shalt thrice deny that thou knowest me."

But Peter spake exceeding vehemently:

"If I must die with thee, yet will I not deny thee."

"Simon, Simon," said Jesus, "behold Satan hath obtained you, as Job of old, by asking, in order that he may

sift you as wheat; but I have made supplication for thee, that thy faith fail not."

Then addressing the whole company, he asked:

"When I sent you forth without purse, and wallet, and shoes, lacked ye anything?"

"Nothing," they replied. He rejoined:

"But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath no sword, let him sell his cloak, and buy one."

Taking this literally, and seeing a couple of swords hanging across on the wall, they said:

"Lord, behold, here are two swords."

"It is enough," said Jesus, with a sigh.

After an interval of silence, as they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave to the disciples, saying:

"Take, eat; this is my body which is given for you; this do in remembrance of me."[140]

And in like manner, after supper, he took the cup, and gave thanks, and gave to them, saying:

"This is my blood of the covenant, which is shed for many unto remission of sins. Drink all ye of it."

And they all drank of it. He then added:

"Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Thus, in this wonderfully simple manner, was established the great ordinance of the Eucharist, that is, the Thanksgiving, quite commonly called, among Protestants, The Lord's Supper, among Romanists, The Sacrifice of the Mass. Its meaning, the mode of its observance, and the extent of its efficacy in the participant, have been for

many ages, and still are, matter of widely divergent opinions and heated contentions among the many sects of the Christian world.

The institution of this sacrament was followed by a farewell address, beginning, Let not your heart be troubled. I go, said he, to prepare a place for you, that where I am ye may be also; and I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth. The address overflows with loving consolation. Its first portion is conversational, Thomas, Philip and Jude being questioners.[141]

At his bidding all arise from their couches, and listen standing to the second part of the valedictory, beginning with the simile, I am the true vine, my Father is the husbandman, ye are the branches. He adds, No longer do I call you servants, but friends. He tells them of the persecutions they shall suffer, and closes with, Behold, the hour cometh, yea, is come, that ye shall scatter, but in me ye may have peace; in the world ye have tribulation, but be of good cheer, I have overcome the world.

These things spake Jesus. Then, lifting his eyes to heaven, he offered up to the Father, whose face was soon to be hidden, a great High Priestly prayer, wherewith the innermost recesses of his heart are laid open. Let us forbear.[142]

The solemn intercession finished, they lifted up together their voices, and chanted, as the custom was at the close of the Pascha, the hundred and thirty-sixth Psalm, beginning:

"O give thanks unto Jehovah;
For he is good;
For his mercy is forever."[143]

Then with sad foreboding the eleven followed the Master out of the upper chamber, out of the house, out of the city. It was night.

XXVIII

THE ARREST

AS the little band wended its usual way out of the city towards Olivet, John, we may be sure, walked on the right of his Master in front. Peter was on his left. For, on leaving the upper chamber, he had taken down from the wall one of the two swords that hung there across, and girded it in its sheath to his side. Thus armed as advised, he felt bold for defense, and hand on hilt marched bravely in the lead. They passed out the eastern gate just north of the Temple, and descended into the ravine Kedron, or vale of Cedars, that ran between the temple mount and Olivet.

At or near the bottom of this valley, less than half a mile from the city gate, beside the road leading up Olivet, was a small garden enclosed by walls, called Gethsemane, or Oil-press, because there was extracted oil from the fruit of neighboring olive orchards. It included a few olive and cedar trees, some cultivated shrubbery and flowering plants. Although so near the city and opening on a much frequented highway, it was a secluded retreat, being screened by its stone walls. Owned probably by a disciple resident in the city, possibly by Mark's father, the place was familiar to Jesus and his companions as a resort for private intercourse.[144]

When, on this last occasion, towards midnight, they entered the garden at the bottom of the deep ravine,

under the foot of the mountain and the frown of the lofty temple wall, it was dark beneath the thick foliage; for the paschal moon at meridian, rather than look upon the scene, had veiled her pale face with thick clouds. Just within the gate, Jesus bid eight of the eleven:

"Sit ye here, while I go yonder and pray."

And he took with him Peter and James and John into the midst of the enclosure. There he said:

"My soul is exceeding sorrowful, even unto death; abide ye here, and watch."

And he went alone a little forward into the deepest recesses of the garden, and fell to the ground upon his face, and prayed, saying:

"O my Father, if it be possible, let this cup pass away from me; nevertheless not my will but thine be done."

"'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now,
The suffering Saviour prays alone."

His invocation here, and here only, is, My Father. The embrace of love. After a time he cometh unto the three disciples and findeth them sleeping, and saith unto Peter:

"Simon, sleepest thou? Couldst thou not watch one hour?"

In compassionate excuse, he adds:

"The spirit indeed is willing, but the flesh is weak."

And again he went away into the thicket of this second Eden, and prayed the same prayer.

"'Tis midnight; and from all removed
The Saviour wrestles lone with fears;
E'en the disciple whom he loved
Heeds not his Master's grief and tears."

Longing for human sympathy in the valley of the shadow of death, he came again to the disciples, the same favored trio, who had slept on the Mount of Transfiguration. The second time he found them again sleeping, for their eyes were very heavy with sorrow. So he went away once more, and prayed the third time, saying again the same words. And being in an agony he prayed more earnestly; and the sweat of his brow became great drops of blood falling down to the ground. This was not supernatural, for pathologists tell us that under intense agony the veins of the human forehead swell even, though rarely, to bursting. We may, however, imagine with Carlo Dolce that each drop of blood while falling kindled into light.

"'Tis midnight; and for other's guilt
The man of sorrows weeps in blood;
Yet he who hath in anguish knelt
Is not forsaken by his God."

For there appeared unto him an angel from heaven, strengthening him; as at the close of the earlier Temptation.

"'Tis midnight; and from ether plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe."

And when he rose up from his prayer, he came yet again to the chosen three, and finding them still sleeping, said with compassionate irony:

"Sleep on now, and take your rest."

He waited on their brief rest until a glare of distant torches caught his eye, and the sound of an approaching

multitude assailed his ear; whereupon he awakened them with:

"It is enough. The hour of betrayal is come."

Then advancing with them to the garden gate, where the others were stationed, he summoned all, saying:

"Arise, let us be going. Behold, he that betrayeth me is at hand."

It will be pardonable to linger here a moment for a retrospective glance. The foregoing exquisitely tender and ineffably sacred scene, so pathetic in its humanity, so thrilling in its divinity, is reviewed in the following delicate lines:

"Gethsemane. There heaviness oppress'd
The Saviour's heart, and there he felt the need
Of near communion; for his gift of strength
Was wasted by the spirit's weariness.
He left his friends, and went a little on,
And in the depth of that hush'd solitude,
Alone with God, he fell upon his face;
And as his heart was broken with the rush
Of his surpassing agony and death,
He gave his sorrows way, and in the deep
Prostration of his soul, breathed out the prayer:
Father, if it be possible with thee,
Let this cup pass from me.
Oh, how a word,
Like the forced drop before the fountain breaks,
Stilleth the press of human agony!
The Saviour felt its quiet in his soul;
And though his strength was weakness, and the light
Which led him on till now was sorely dim,
He breathed a new submission: Not my will,
But thine be done, my Father.
As he spake,
Voices were heard in heaven, and music stole
Out from the chambers of the vaulted sky,

As if the spheres were swept like instruments.
No brilliant cloud was seen, but radiant wings
Were coming with a silvery rush to earth.
And as the Saviour rose, a glorious One,
With an illumined forehead, and the light
Whose fountain is the mystery of God,
Encalm'd within his eye, bow'd down to him,
And gave him strength.
Then with his godlike brow
Rewritten of his Father's messenger,
With meekness, whose divinity is more
Than power and glory, he return'd again
To his disciples, and awak'd their sleep,
For he that should betray him was at hand."

When from the supper room Judas went out into the night, he threaded the narrow streets unto the priestly palace. Upon his report, Caiaphas, having obtained an order from the governor Pilate, sent the captain of the Temple police to the Antonia for a detachment of the Roman garrison to unite with the police in making the arrest. A considerable body of soldiers was mustered under command of a tribune; for resistance and a riot might occur. These preparations took time; besides it was well to await midnight, and so avoid gathering a mob.[145]

Then Judas led the way to the house of Mark's father where the supper had been held. Finding the company all gone, he bethought himself of the familiar resort Gethsemane, and proposed to lead the bands thither. As they were going, young Mark, awakened by this nocturnal visitation, wrapped the linen sheet of his bed about him, and followed.

Since they were now about to go out of the city to search a secluded enclosure this beclouded night, torches were lighted. These and the noise of the march at-

tracted many followers, so that when the Roman soldiery armed with swords and the Levitical police armed with staves passed through the city gate, the attendance had swollen to a multitude.

Now he that was betraying him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely.

As the crowd came on, it found Jesus standing outside the garden gate with the eleven beside him. At once he asked those in advance:

"Whom seek ye?"

"Jesus of Nazareth," they replied.

Promptly, not waiting on the traitor's signal, but immediately revealing himself, he rejoined:

"I am he."

Awed by his majestic mien, and seeing by the glare of the torches his face streaked with blood, they were smitten with superstitious fears, and in consternation went backward so tumultuously that many fell to the ground. After the momentary panic and confusion, the question and answer were repeated, and Jesus calmly said:

"I told you that I am he; if therefore ye seek me, let these my companions go their way."

Judas who had shrunk back with the others now came forward anxious to earn the purse. He put his hands on Jesus' shoulders, and saying, Hail, Rabbi, kissed his blood-stained face, kissed him much, warmly, repeatedly. It is written, The kisses of an enemy are profuse. But Jesus said unto him:

"Judas, betrayest thou the Son of man with a kiss?"

To illustrate the significance of this saying, let emphasis be put on each term in succession, thus:

Betrayest thou,—makes the reproach turn on the infamy of treachery.
Betrayest *thou*,—rests it on the connection of Judas with his Master.
Betrayest thou the *Son of man*,—rests it on the Saviour's character.
Betrayest thou the Son of man *with a kiss!*—turns it upon his prostitution of the sign of love and peace to one of hate and ruin.

The kissing of Judas! The world is agreed that nothing in the history of mankind is so vile.

Jesus, to convict him completely, immediately added:

"Comrade, for that thou art here."

The kiss was evidently devised to mask his purpose from the Master and the eleven. The mask was torn off by the words, Betrayest thou, etc., and the intent laid bare by, For that (the betrayal kiss) thou art here.

As Judas drew back, a servant of the high priest named Malchus, handed him privately a purse. This Judas seized, then slipped away, and disappeared in the night. But Peter had caught sight of the transaction, and his indignation breaking bounds, he drew his borrowed sword, and with a deadly stroke at Malchus, cut off his right ear. Then said Jesus unto Peter:

"Put up the sword into the sheath. The cup which the Father hath given me, shall I not drink it?"

To the others he said, Suffer ye thus far. And he touched and healed the ear. This was his last miracle of healing.

Then they came and laid hands on Jesus and took him. Resenting the indignity, he protested to the officers of the police:

"Are ye come out, as against a robber, with swords and staves? When I was daily with you in the Temple, ye stretched not forth your hands against me. But this is your hour, and the power of darkness."

Satan was there, triumphant.

And they bound him, him who had never struck a blow. Then all the disciples forsook him, and fled. The lad, Mark, lingered; but some one seizing hold on his linen sheet, he left it, and fled naked.

They brought Jesus, bound and deserted, up into the city. But Peter followed him afar off.

XXIX

THE ARRAIGNMENTS

THE palace of the high priests, opposite the west side of the Temple, consisted of a paved court open to the sky, surrounded by a colonnade, beyond which stood on all sides the building containing the apartments for residents. The principal entrance was by a large gateway opening into an arched passage, called the porch, leading through the building into the open court. It was in this court that the caucus of Sanhedrists was held on Tuesday evening.

The police led Jesus through the porch and court into the apartments of Annas. The Roman soldiery attended as far as the gate, and the service being no longer requisite, returned thence to barracks in the Antonia. Now John, as well as Peter, had followed, and he being in some way favorably known to the high priest, was admitted and entered into the court, but Peter was debarred and stood without. Then John went back and spake to the maid that kept the door, brought in Peter, left him in the court, and went in where Jesus was.

The servants of the house having made a fire of coals in a brazier placed in the middle of the court, they and the policemen stood and sat around it warming themselves, for the night was cold. Peter joined them. The maid that kept the door came also, and looking steadfastly on Peter by the light of the fire, said, Thou also

wast with the Nazarene. But Peter denied before them all, saying:

"Woman, I knew him not."

Restless and uneasy he returned to the porch, and lingered in its shadow awhile.

Meantime Jesus was arraigned before Annas, high priest *de jure*, for examination. This senile and crafty miser was so eager to prosecute the disturber of his temple traffic, that he had waited and was alert to judge him in these cold hours between midnight and dawn. John was present, and he alone records the interview. Annas asked Jesus of his disciples and of his teaching. Jesus would not betray his disciples; of them he said nothing. But recognizing the priestly authority, he replied concerning his teaching, yet in a manner not at all apologetic, saying:

"I have spoken openly to the world; I ever taught in the synagogues, and in the Temple, when all the Jews came together; and in secret I spake nothing. Why askest thou me? Ask them that have heard me, what I spake unto them. Behold, these know the things which I said."[146]

Then the police officer, who was holding by the cord which bound him, slapped Jesus on the mouth, saying:

"Answerest thou the High Priest so?"

To this dastardly act and insult, Jesus replied indignantly:

"If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Then Annas sent him, bound as he was, to Caiaphas, whose apartments were on the other side of the court.

Soon after Jesus had been led across the court, Peter

returned from under the porch, and again joined the group around the fire. There another servant girl noticed him, and said to them that stood by, This man also was with Jesus the Nazarene. And again Peter denied, saying with an oath :

" I know not the man."

Jesus was now arraigned before Caiaphas, high priest *de facto*, for examination. Certain zealous scribes and elders, councillors, were present, constituting an informal court of inquiry. Now the chief priests and councillors had wickedly suborned false witnesses against Jesus that they might put him to death ; but their witnesses agreed not together. Afterwards came two who testified, saying, We heard him say, I will destroy the Sanctuary, and rebuild it in three days. Obviously this had reference to what Jesus had said three years before in the Temple at his first Passover. But the statements were purposely garbled ; and moreover they also did not agree. Finally Caiaphas stood up, and said to Jesus, Answerest thou nothing to what these witness against thee ? But Jesus held his peace, and answered nothing. Then Caiaphas formally administered the test oath, saying :

" I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."[147]

And Jesus, recognizing his official authority replied :

" I am. Thou hast said. And from henceforth shall the Son of man be seated at the right hand of power, and ye shall see him coming on the clouds of heaven."

Then Caiaphas, affecting holy horror, rent his garments, saying :

" He hath spoken blasphemy. What further need

have we of witnesses. Ye have heard the blasphemy. What think ye?"

Unanimously they condemned him to be worthy of death.

Then did they spit in his face, his blood stained face; and pinioned as he was, they did secretly buffet him, saying, Prophesy, thou Christ; who is he that struck thee? And the menial policemen, who had him in hold, imitated their betters, and made a frolic of it, mocking him, and reviling him, and blindfolding him, and beating him with rods, saying, Prophesy; who is he that struck thee? But Jesus was dumb.

Thus was he mocked as Prophet.

While this was going on, sometime after Peter's second denial, one of the servants of the high priest, a kinsman of Malchus whose ear Peter had cut off, observing him by the fire in the court, confidently affirmed, saying, Of a truth thou also art one of them; for thou art a Galilean, thy manner of speech bewrayeth thee; did I not see thee in the garden with him? Then Peter began to curse and to swear, saying:

"I know not the man of whom thou speakest."[148]

And immediately, while he yet spake, the cock crew.

Now Jesus was where he could see and be seen of Peter, and when the cock crew, he turned and looked upon Peter. And Peter remembered, and he went out of the palace, into the night and wept bitterly.

Day was now dawning. A session of the Sanhedrin was called to take place immediately, before sunrise. This was the earliest possible moment, for the law did not allow night sessions. The Sanhedrin assembled in its

hall Gazith near the Sanctuary in the Temple. Thither Jesus was taken by the police, was unbound, and brought into court. He stood in the centre of the semicircle, just where he had stood two years before at his second Passover, when he defied and overawed his judges. On this second occasion we may believe that Nicodemus and Joseph of Arimathea were not present; but the sneering Annas and the haughty Caiaphas were in their official seats, flanked on right and left by a quorum of the seventy elders. Before them Jesus was arraigned for final judgment in legal form.[149]

The procedure was summary, for time pressed, and the case was prejudged. The questions and answers were quite similar to those passed in the prior informal inquisition of Caiaphas, and Jesus was promptly and formally condemned as worthy of death. The court then adjourned, and Jesus, bound again, and followed by the whole company of them, was led away. This was nearly the last, perhaps strictly the last meeting of the Sanhedrin in the hall Gazith, for just about this time its sessions were transferred to the bazaars.

While the Sanhedrists were filing out from the hall, Judas the traitor, who had been lurking around and now saw Jesus led away sentenced, being smitten with remorse, rushed in among them with the cry:

"I have sinned in that I betrayed innocent blood."[150]

"What is that to us," said they; "see thou to it."

He offered the thirty pieces of silver to them, saying, Take back. They refused. Then he cast the monies down upon the floor of the Sanctuary, and ran out of the Temple by the tunnel to the southern gateway, ran through Ophel and out the city-gate, passed the pool of

Siloam, crossed the ravine, climbed the hill beyond to a worn out potter's field, and there hanged himself.

The Sanhedrists gathered up the pieces of silver, and gave them to the chief priests, who said, It is not lawful to put them into the sacred treasury, since it is the price of blood. Ultimately they bought with them the potter's field to bury strangers in, which was thenceforth called Akeldama, or The field of blood.

The foregoing three sacerdotal arraignments or trials were followed by three secular arraignments of Jesus. Of these the first and third were before Pilate, the Roman governor.

Pontius Pilate, the sixth procurator of Judea, was appointed by Vitellius, Roman prefect of Syria, in A. D. 26, and was deposed by him in A. D. 37. His term of office therefore coincided with that of Caiaphas, and included the three years of the public life of Jesus. It is probable that Pilate was a freedman. Certainly he resembled the freedman Felix, one of his successors in office, of whom Tacitus says: He exercised royal authority with the disposition of a slave in all cruelty and lust. We learn from Philo that Pilate was inflexible, and merciless; and from Josephus, who records a number of his deeds, that he acted ruthlessly, and in violent disregard of Jewish customs. In the gospel story he is a personage of one day only. The deed of this day is told in a few words by Tacitus also (*Annals*, 15 : 44) thus: *Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio adfectus erat.* Seven years afterwards he was deposed, and sent to Rome to answer complaints. He arrived just after the death of Tiberius, but was heard by Caligula,

and banished to Vienne in Gaul, where, tradition says, he committed suicide.

Throughout his ten years' rule of the Roman province of Judea, which included Samaria, Pilate's residence was Cæsarea. But it was his custom to attend the Passovers at Jerusalem accompanied by an extra military force to maintain order. During this sojourn he occupied the palace of Herod the Great in the northwest corner of the upper city, or Zion. The palace or prætorium had the usual wholly enclosed inner court, and also an outer court, with colonnades on three sides, the fourth being open, looking towards the city. This court had a tessellated pavement, *gabbatha*, whereon public trials were held before the judgment seat, *bema*, placed at the head of the court between two columns; a Roman tribunal.

It was about sunrise of that great day, Good Friday, April 7th, A. D. 30, when the officers led Jesus, followed by the chief priests and elders of the Sanhedrin, from the Temple, across the city, to the prætorium, there to be arraigned before the procurator. For the Roman had forbidden the Jewish authorities to execute a sentence of death, but required them to deliver the condemned prisoner to the procurator, that he might revise the case, and himself execute his final judgment, yea or nay.[151]

On reaching the palace, Jesus was taken into the inner court, but the scrupulous Sanhedrists would not enter lest they should be defiled. Holy men! They stopped in the outer court, and Pilate, who was expecting this call, because of the requisition made on him the previous evening for a guard, went out unto them and asked:

"What accusation bring ye against this man?"

"If he were not an evil-doer," said they, "we should not have delivered him up unto thee."

This peevish evasion displeased Pilate who rejoined:

"Take him yourselves, and judge him according to your law."

Evidently he did not know how diligent they had been.

"Already we have judged him worthy of death. But it is not lawful," they grumbled, "for us to put any man to death."

Then Pilate insisted on an accusation; for the Roman law held: *Nocens, nisi accusatus fuerit, condemnari non potest.* So they then accused him in three counts, saying:

"We found this man perverting our nation; and forbidding to give tribute to Cæsar; and claiming himself to be anointed king."

This was not at all the accusation on which he had been condemned. That was blasphemy. They surreptitiously changed ground, and now charge him with sedition, rebellion, and treason. This last struck Pilate. So he retired into the palace, and called Jesus, and said unto him privately:

"Art thou the king of the Jews?"

"Sayest thou this of thyself," asked Jesus, "or did others tell it thee concerning me?"

"Am I a Jew?" he cried indignantly. "Thine own nation and the chief priests delivered thee unto me; what hast thou done?"

"My kingdom is not of this world," said Jesus.

"Thou art a king then?"

"Thou sayest it, for I am a king. To this end am I come into the world, that I should bear witness unto the truth."

"What is truth?" asked scoffing Pilate, but did not

stay for an answer. Had he done so, and had one been given, it doubtless would have been:

"I am the truth."

In the words and hearing of Pilate throughout are mingled contempt and cynicism with superstitious awe. He was a typical Roman, and the Romans of that time were profound skeptics. The Greeks used the question, What is truth, to perplex pretenders; the Romans asked it in scorn, as a first yet unanswerable question. In this private interview are opposed *ad extrema* two representative men, the one of the kingdom of the world, the other of the kingdom of heaven; one who denied the reality of truth, and one who claimed, I am the truth. In what sense is Christ the truth? Is it not strict identity? For he is not merely its witness; but, in the last analysis, all truth radiates from him, and he is the centre in whom all truth ultimately terminates; he is the Alpha and the Omega; he is himself the Logos, the informing word, not of Theology only, but of all true science, secular and sacred.

Then Pilate, leading Jesus forth, went out again to the Sanhedrists, and said unto them:

"I find no fault in this man."

At this they clamorously accused him of many things; but Jesus made no answer. Therefore Pilate said:

"Hearest thou not how many things they witness against thee?"

And to him Jesus gave no answer, not even one word; insomuch that he marvelled. But the adversaries became more urgent, saying, He stirreth up the people beginning from Galilee even unto this place. Then Pilate asked whether the man were a Galilean. And when he heard that he was, and therefore of Herod's jurisdiction, he

commanded that he be taken to Herod, glad to be rid of a difficult and pressing case with a show of respect for official authority.

Once more Herod Antipas appears in the story. Though of foreign lineage, his father being an Idumean and his mother a Samaritan, and while fawningly subservient to Rome, he sought to affiliate with the Jews and conciliate Jewish prejudices, professing himself a Sadducee, and affecting patriotic zeal for national customs. Hence he pompously attended the national feasts, and was present on this occasion, occupying as usual the old Asmonean palace of the Maccabees, situate about a quarter of a mile east of the prætorium of Pilate, at the west end of the bridge from the Temple over the Tyropœon valley.

Thither Jesus was led in bonds, followed by his adversaries, to be arraigned before Herod the fox, there to face for the first time the murderer of John. The tetrarch was exceeding glad, for he had long wanted to see the famous Nazarene, judging him to be a highly skilled magician and theurgist, and hoping to see some miracle done by him. So he questioned him in many words; but Jesus disdained to answer a single word, though the chief priests and scribes stood vehemently accusing him. Then Antipas with his courtiers set Jesus at nought, arrayed him in gorgeous priestly apparel, perhaps some of the old robes left in the palace by the sacerdotal Maccabees, made mock of him, and sent him back to the procurator.[152]

Thus was he mocked as High Priest.

For some time Herod and Pilate had been at enmity, it may be because of the murder of certain Galileans whose blood Pilate had mingled with their sacrifices.

But on this occasion the flattering condescension of the one, and the responsive deference of the other, at once reconciled them, and now they became friends. Henceforth in their intercourse it was Brother Herod, and Brother Pilate. What dark figures loom up in the picture! Judas, the treacherous apostle; then the hypocritical priestly pair, Annas and Caiaphas; now the unscrupulous royal pair, Herod and Pilate. The psalmist seer, looking through a thousand years, perhaps had these in view when he gave the satirical warning:

"Be wise now therefore, O ye kings;
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son,
Lest he be angry,
And ye perish by the way,
For his wrath will soon be kindled.
Blessed are all they that put their trust in him."

It was probably after seven o'clock that morning when Jesus was again arraigned before Pilate.[153]

On the return through the streets, a multitude gathered, and now the outer court of the prætorium was crowded. Pilate called together the chief priests and the rulers of the people, and taking his official seat on the bema, the judgment seat, said unto them:

"Ye brought unto me this man, as one that perverteth the people, and I, having examined him before you found no fault in him; no, nor yet Herod, for he has sent him back unto me. Behold, nothing worthy of death hath been done by him. I will therefore chastise him and release him. For ye have a custom, that I should release unto you one at the Passover. Will ye therefore that I

release unto you Barabbas the criminal, or Jesus the King of the Jews?"

While the priests and the people were consulting about this proposal, Pilate, still sitting on the bema, received a whispered message from his wife, Claudia Procula, who had come with him to the Passover, she being a Jewish proselyte. Doubtless she had heard of the requisition of the previous evening for a guard to protect the arrest of the Nazarene; and her message to her husband was:

"Have thou nothing to do with that just man; for I have suffered much this day in a dream because of him."

Her designation of the Nazarene as, that just man, suggests the reason for forbearance; and it recalls to mind the unconscious prophecy of Plato, cited in the introductory chapter, about the fate of the just man, should one appear. The message increased Pilate's awe of the mysterious man.

Now Pilate knew that for envy the chief priests had delivered him up, and hence sought to release him, in compliance with the custom. But the chief priests and elders stirred up the multitude that they should ask for Barabbas, and destroy Jesus. So they cried out all together saying:

"Away with this man; release unto us Barabbas." [154]

Now Barabbas was a notable prisoner condemned to capital punishment for insurrection, robbery and murder. Pilate had proposed so notorious and atrocious a criminal, believing that the Jews would surely not prefer him, but would rather choose Jesus for release. But this anti-Christ was a political insurgent, a patriot brigand, and so found favor in the eyes of the Jews. It is re-

markable that his Aramaic name means a son of the father, contrasting with the Son of the Father. It may indicate the son of a Rabbi, which also would help to explain why they asked for him, rather than for one of the two thieves also awaiting crucifixion. By an ancient text, his prænomen is Jesus; in full, Jesus Barabbas. The striking coincidence has, however, no significance. It is enough that the Jews denied the holy and righteous one, asked a destroyer of life to be granted unto them, and killed the author of life.

For Pilate replied to their clamor:

"What then shall I do unto Jesus, whom ye call King of the Jews?"

They all cried:

"Let him be crucified."

Then he said unto them the third time:

"Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him, and release him."

But they cried out exceedingly, saying:

"Let him be crucified."

Unwilling to pass this extreme judgment on one whom he believed and had declared to be innocent, restrained by his Roman sense of legal justice, crude yet strong, Pilate resorted to the medium course twice proposed, hoping thereby to satisfy the malignity and excite the pity of the adversaries. Accordingly he took Jesus under guard into the inner court, where the whole band of his soldiers were assembled, and gave order that he be scourged. [155]

A bundle of rods, *faces*, with or without an axe, *securis*, is the well known symbol of Roman dominion in

the means of enforcing it. The faces was borne by officers, *lictors*, before magistrates, partly as a sign of authority, and partly for executing their judgments. A Roman scourging with rods, usually flexible vine branches, was a very severe infliction. The victim stripped and bound to a post, received stripes, not limited to forty, as in the merciful Mosaic code, but as many as he could apparently endure and yet live, though indeed death frequently occurred under the excoriating lashes.

To such scourging our Lord was subjected. He suffered the torture and the gross injustice without one word of remonstrance.

Then the soldiers unbound him faint and bleeding, and clothed him in a robe of royal purple; also they plaited a crown of thorns and put it on his head; also they put a reed for a sceptre in his right hand. Then they kneeled down before him in mock homage, saying:

"Hail, King of the Jews!"

And then they smote him with their hands; and they spat upon him; and they took the reed from his hand and smote him on the head.

Thus was he mocked as King.

His order having been fulfilled, Pilate went out again, and said to the adversaries:

"Behold, I bring him out to you, that ye may know I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said unto them:

"*Ecce, Homo*—Behold, the Man." [156]

When the chief priests and officers saw him, they cried:

"Crucify, crucify!"

"Take him yourselves, and crucify him," said Pilate, tauntingly, "for I find no crime in him."

"We have a law," said they, "and by that law he ought to die, because he made himself the Son of God."

When Pilate heard this, he was filled with superstitious dread, and mindful perhaps of his wife's dream, took Jesus again into the palace for a second private interview, and in awe asked:

"Whence art thou?"

But Jesus gave him no answer. Then said he:

"Speakest thou not unto me? Knowest thou not that I have authority to release thee, or to crucify thee?"

Jesus, though suffering from the recent torture inflicted by Pilate's order, was willing to find some slight palliation for the horrible injustice, and therefore spake his last word to Pilate:

"Thou wouldst have no authority or power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin."

Did he mean Judas, or Caiaphas? Perhaps either.

Upon this Pilate went out, and again proposed to release him. But the Jews cried out:

"If thou release this man, thou art not Cæsar's friend; every one that maketh himself a king, opposeth Cæsar."

This was more than timorous Pilate could resist. He thought of Tiberius at Capreæ, of Sejanus at Rome, of Vitellius at Antioch, and of the precarious tenure by which he held his place. So, more courtier than judge, exercising royal authority with the disposition of a slave, he brought Jesus out, took his seat upon the bema before

the tessellated pavement, and said contemptuously to the Jews:

"Behold, your King."

"Away, away with him. Crucify him."

"Shall I crucify your King?"

The chief priests answered:

"We have no king but Cæsar."

So when Pilate saw that he prevailed nothing, but rather that a tumult was rising, he called for water in a bason, and washed his hands before them all, saying:

"I am innocent of the blood of this just man; see ye to it."

And all the people answered and said:

"His blood be on us, and on our children."

Then Pilate, despite his fivefold exculpation, gave official sentence that what they asked for should be done. And he released unto them Barabbas, who for insurrection and murder had been cast into prison, but Jesus he delivered up to their will. [157]

A Roman centurion with a detachment of the soldiers was commissioned to execute the sentence. They, after they had again mocked him, took off from him the purple robe, and put on him his own garments, and followed by the triumphant throng of adversaries, led him away to crucify him.

XXX

THE EXECUTION

CRUCIFIXION was not a Jewish mode of execution. Even the first Herod, with all his cruelty and aping of Rome, dared not resort to it. It seems to have been of Phœnician origin; it was adopted by the Romans after the time of Julius Cæsar, and was abolished by Constantine. It prevailed in the provinces, where Roman rule was most severe and cruel, and its forms were ingeniously varied to prolong the life and increase the torture of the victim. Cicero pronounces it *crudelissimum teterrimumque supplicium* (Verr. 5 : 64.) It could not be inflicted on a Roman citizen, but was a death of shame, as the gallows of to-day, reserved for slaves, robbers, rebels and outlaws. The successful appeal of the Jewish hierarchy to Roman power for the crucifixion of their King, and the invocation, His blood be on us, and on our children, came back in hundredfold echoes, forty years afterwards, at the Roman siege of Jerusalem, when so many, many thousands of Jews were crucified that the city was girdled by a forest of crosses.

Several forms of cross were in use. The principal ones were *crux commissa* ⊤, or St. Anthony's cross; *crux immissa*, Latin †, Greek ✝; and *crux decussata* ✕, or St. Andrew's cross, as seen on the Labarum of Constantine. Of these the Latin cross, so familiar to-day, was doubtless the one used on the present occasion. The victim was always obliged to carry his cross himself to

the place of execution; for any other, even an executioner, to handle it dishonored him. Naked, he was bound or nailed to it; then he was lifted up, his weight being partly supported by a wooden pin, *cornu*, forming a seat, *sedile*, midway the upright beam; then amid the encouraged jeers and mockery of lookers-on, he was watched until exposure and suffering, lasting sometimes for two or three days, found relief in death. An instrument of greater disgrace and torture has hardly ever been invented. The word *excruciating* marks intensest pain. Christianity put an end to this hideous punishment, and the Cross has become the symbol of civilization and of progress, of peace and of love, human and divine.

"Crux fidelis, inter omnes
Arbor una nobilis!
Nulla talem sylva profert
Fronde, flore, germine;
Dulce lignum, dulces clavi,
Dulce pondus sustinens."

On that Friday morning, a little before nine o'clock, from the palace of Herod, the prætorium of Pilate, Jesus came forth bearing the cross for himself. He was attended by four Roman soldiers especially charged with the execution, and perhaps by others as a guard against rescue, or, what seemed more likely, mob violence on the way, all under command of a centurion named Longinus. He was followed by the hierarchy and people who had clamored for his death. The sad but most august procession passed beyond the first wall into the busy quarter Akra. Here the strength of Jesus failed, and he sank exhausted under his heavy burden. The Roman soldiers, disdaining a service that would have honored and ennobled the haughtiest Cæsar, arrested one Simon, a

Jew of Cyrene, who coming from the country into the city that paschal morning met the procession, and compelled him to bear the cross after Jesus. Him they assisted to rise, and partly supporting, led onward.[158]

As they were passing along *Via Dolorosa* the crowd of followers greatly increased. Among them were many women, who, grieved by the piteous sight, set up loud lamentations and wailing. To them Jesus turned, and said:

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in which they shall say, Blessed are the barren, and the breasts that never gave suck."

There is an early and pretty legend, that just then a woman named Veronica, moved with compassion, took off her linen kerchief from her head, and handed it to him, with which to wipe the blood and sweat from his face; and that, when he returned the kerchief, his likeness had become impressed upon it. It is added, that some years afterwards, the emperor Tiberius being sick, he sent for Veronica, touched the portrait, and was cured; that she bequeathed the kerchief to Clement, the successor of Peter; and that the precious relic is even yet in possession of the Church.

The procession moved along the Tyropœon valley northward through a gate in the second wall into the suburb Bezetha, new town, not then walled in, and reached a place directly north of the central point of the city, called The Skull, in Aramaic Golgotha, in Latin Calvary, which have the same meaning. No mount is there, no hill, only a slight knoll rounded like the upper part of a skull. It seems to have been the common place for public executions; for here, under like guard, two robbers also were brought to be likewise crucified.

It was now nine o'clock. The soldiers with their victims took possession of the rising ground, while the hierarchy and a multitude of people stood around about on the lower level, eager to see the execution. Then was offered to Jesus a cup of wine mingled with myrrh, an anesthetic to deaden pain, a stupefying draught, provided for sufferers in general by an association of women of Jerusalem.[159]

> "Fill high the bowl, and spice it well, and pour
> The dews oblivious; for the cross is sharp,
> The cross is sharp, and he
> Is tenderer than a lamb."

But when he had tasted it, and thus perceived what it was, he refused to drink it. Twelve hours before he had said, I shall no more, in this life, drink of the fruit of the vine. Moreover, he would not avoid nor diminish any of the sufferings in the sacrifice he was making of himself.

> "Thou wilt feel all, that thou may'st pity all;
> And rather wouldst thou wrestle with strong pain,
> Than overcloud thy soul in agony,
> Or lose one glimpse of heaven before the time."

The cross was laid upon the ground. Jesus was stripped of his garments, and required to lie down upon it, with his arms outstretched upon the cross-beam. One soldier held his hand in place, palm upward, while another hammered a nail or spike through it into the wood. Then so with the other hand. Then so with the feet. Amid the sound of the hammering, the voice of Jesus was heard, praying:

"Father, forgive them, for they know not what they do."

Moral sublimity has no higher height.

This is the first of his seven sayings on the cross.

By the four soldiers, the upper part of the cross with its burden was then lifted so that its lower end slid and dropped into the hole prepared for it, and the beam was then secured erect. The elevation was not great, the feet of the victim being only about a yard from the ground. In like manner the two robbers, probably comrades of Barrabas, were crucified by their guards, and planted on either hand; the cross of Jesus, intended for Barrabas, being in the midst. So there were three.

Thus was he numbered with transgressors.

When the procession was leaving the prætorium, Pilate handed to Longinus the centurion a placard to be carried publicly on the way, and finally fastened to the cross. Upon it he had written in bold letters:

"Jesus of Nazareth, the King of the Jews."

This was intended as a scornful insult to the Jews, retaliating his defeat. The chief priests were scandalized, and expostulated, saying, Write not thus, but that he said, I am King of the Jews. Pilate answered testily:

"What I have written, I have written."

So the placard was carried flauntingly on the way, and fastened to the cross before it was raised, just above the head of Jesus. This superscription, *titulus elogium*, was threefold, in three languages, so that all might read; in Hebrew (Aramaic), in Greek, and in Latin. Thus was gathered up in true title an expression of the religious, the intellectual, and the political culture of the world in its preparation for the Messiah, the Christ, the King.

The cross was no sooner reared, and the superscription displayed, than it awoke anew the frenzied hostility of

the crowd of spectators, who at once broke out into hideous jeers and revilings. Even the chief priests and other Sanhedrists joined the mad populace in scornful taunts and bitter sarcasms. Also the soldiers, his executioners, offered him jocosely a cup of their sour wine, and echoed the general cry whose burden was:

"If thou art the King of the Jews, save thyself."

Seven distinct forms of this mocking may be counted in the record. The seventh is by one of the crucified robbers, who said:

"Art thou not the Christ? Save thyself and us."

But the other robber rebuking him said:

"Dost thou not fear even God? We indeed suffer justly; but this man hath done nothing amiss."

Then with softened voice he made petition:

"Jesus, remember me when thou comest in thy kingdom."

To him Jesus replied promptly, his second saying:

"To-day shalt thou be with me in Paradise."

During the noise and confusion of the prolonged revilings, to which Jesus made no reply, his four executioners busied themselves with dividing among themselves his only property, his garments which they had stripped off. One took his sandals, another his girdle, a third his shawl, the fourth his head-gear. There remained only his tunic. It was without seam, woven from the top throughout, a priestly garment. They said, Let us not rend it, but cast lots for it, whose it shall be. So, unconsciously fulfilling the prophecy of Psalm 22: 18, they gambled for it at the foot of the cross. Then they sat and watched.

The loving and beloved John was doubtless present at

the prætorium during the pseudo-trial there, and heard an hour ago the final judgment of Pilate, and saw his Master and friend led forth to be crucified. Instead of following, he hastened with the sad news to the disciples and relatives of Jesus. The women at least were brave enough to go with him to Calvary; and with him four of them made their way through the scoffing throngs, and were now standing by the cross of Jesus weeping; his mother, her sister Salome the mother of John, her sister-in-law Mary the widow of Clopas, and Mary Magdalene. Then was it that the sword, predicted by Simeon, pierced through the Virgin's soul.

"Stabat Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius."

When Jesus therefore saw his mother, and the disciple whom he loved standing by her, he saith unto his mother:

"Woman, behold, thy son!"

Then saith he to the disciple:

"Behold, thy mother!"

And from that hour the disciple took her unto his own home.

This was the third saying, a provision for his mother, a legacy of filial love. John at once led the sorrowing mother away from the heartrending scene to his home in the city, and leaving her there, with such words of consolation as were possible, returned to Calvary. He alone of the apostles, perhaps of all the disciples, clung to the Master in those last hours of his agony, and witnessed

the final spear-thrust. The three other women named above lingered to the end, beholding from afar, together with many women which had followed Jesus from Galilee, ministering unto him.

It was noon. A preternatural gloom hung over all the land, the sun's light failing for the three remaining hours. And there was silence, for the strange darkness quelled the derisive mockeries. Jesus continued to suffer his excruciating pains without a murmur until about three o'clock, when suddenly he cried with a loud voice:

"Eloi, Eloi, lama sabachthani?"

"My God, my God, why hast thou forsaken me?"[160]

This cry is the first verse of the twenty-second Psalm, spoken in Aramaic, his mother-tongue. All his intense physical sufferings, for six hours on the bitter cross had not extorted from him a groan, or even a sigh; nor indeed had he uttered a word of remonstrance, though he was the victim, not of suffering only, but of what was worse, injustice. But there was yet a deeper pain, the hiding of his Father's face. This became intolerable, silence impossible, and the cry marks the cause and the culmination of his agony.

It is intimate in our nature that, whatever be our ordinary mode of speech, yet when aroused, excited, or when softened by pity, or sorrowful, or deeply pained, we instinctively resort to our mother-tongue. Greek was the vernacular of Palestine in our Lord's day, for the street and market-place and ordinary society, while Aramaic, or late Hebrew, was the hearth-language and heart-language. In three places it is recorded that Jesus was moved to use this his mother-tongue. He recalled the little girl to life with the tender yet mighty *Talitha*,

Kumi. A deaf man with broken speech was brought to him by loving friends beseeching him. Jesus, moved with compassion, touched the ears and tongue, saying, *Ephphatha.* A miracle of love. Now he is bleeding on the cross. Hours of agony have stretched his vital cords to breaking. Body and soul are alike lacerated. The woe of woes at last rolls over him. God's face is withdrawn. Then in intensest anguish, in the supreme moment of his sacrifice, he cries to heaven in his mother-tongue.

Some of them that stood there, when they heard that cry, mistook its first words, and said, Behold, he calleth Elijah. But Jesus, knowing that all was now finished, said faintly:

"I thirst." The fifth saying.

Then one of the soldiers ran and filled a sponge with the sour wine which they had at hand for their own drinking, and putting it upon a reed of hyssop, three or four feet long, brought it to his mouth, saying, Let be; let us see whether Elijah cometh to take him down. Notwithstanding this jibe, an echo of and a fling at the Jews, let us believe that the act was prompted by sympathy; for no one knows so well as a soldier the intolerable thirst that assails a wounded, bleeding and dying man; and let us recognize it as one, the only one, faint spark of humanity in the dark of this horrible cruelty.

When Jesus had tasted the wine on the sponge, he uttered his sixth saying:

"It is finished."

The work which had been given him to do was complete, the sacrifice for redemption was fulfilled. He met Death not as conquered, but as Conqueror. He died without death.

"En Pessima! Non tu
Pervenis ad Christum, sed Christus pervenit ad te,
Cui licuit sine morte mori."

For immediately he cried again with a loud voice, saying:

"Father, into thy hands I commend my spirit."

And having said this, he bowed his head, and yielded up his spirit.

The My God, of his fourth saying, returned here into the Father of conscious fellowship.

"Love masters agony; the soul that seemed
Forsaken, feels her present God again,
And in her Father's arms
Contented dies away."

His first recorded saying, when a boy in the Temple, was of his Father; the thought of his Father dominated his life; in Gethsemane last night he cried, O my Father; and his final cry was to his Father. The words are from Psalm 31: 5. It has just been remarked that the human heart, in an hour of anxiety, of distress, or of great pain, forgets all things. except those most dear to it, those which lie hidden in its inmost recesses, and when wrung by some fierce and final agony, it finds in these its solace. Surely Jesus loved the psalms; he had learned them by heart when a little boy at his mother's knee, and now in the supreme moments of his separation and reconciliation he expressed the deepest movements of his soul in the psalmist's words, rather than his own. They have thus become inexpressibly precious, and the dying words of many a Christian saint have been those with which he breathed out his life.

As he bowed his head and died, the earth shuddered

and quaked, rending the veil of the Sanctuary in twain, breaking asunder the rocks of the hills, and throwing open the sepulchres of the dead. And the multitudes that were looking on, feared exceedingly, and many returned to the city smiting their breasts. The moral universe was inverted. There was grief in heaven. There was joy in hell.

Now when the Roman centurion, in charge of the execution, heard and saw these things, he said:

"Certainly this was a just man. Truly he was a son of a god."

It is needless to find in this more than the testimony of a cultured heathen. In like vein Rousseau wrote, Socrates died like a philosopher, but Jesus Christ died like a god. Hegel said the death of Socrates was the great tragedy of Athens. True; and the death of Jesus was the great tragedy of the World.

The spring day, Friday, was waning. It was now after three o'clock. At six o'clock, with sunset, a Jewish Sabbath would begin. That day, always holy, would be especially holy, for it would be the second day, a high day, of the Pascha, and for it this preceding day was the Preparation. Therefore certain of the Jews, ever punctilious for the law, had been to Pilate at the prætorium with the request that an end be made, so that the bodies might be taken down from the crosses and buried before sunset, according to their law, in Deuteronomy, 21 : 22, 23. Pilate having consented, they returned with orders to that effect.

But Joseph of Arimathea, a Jew of wealth and social distinction, a Sanhedrist but a just man who had not consented to the counsel or the deed of his colleagues, being

indeed a disciple of Jesus though secretly for fear of the Jews, now went boldly in unto Pilate, and asked for the body of Jesus, telling him that he was already dead. Pilate marvelled that he had died so early, and calling the centurion, who had come to make report, asked him if it were true. On learning that it was, he granted the corpse to Joseph.

The orders for the *coup de grace* soon reached Calvary. It was usually preceded by the *crurifragium*, or breaking the legs by the strokes of an iron crowbar; an increase of punishment to make up for its being shortened. The death-stroke that followed was a sword or lance thrust or a blow with the crowbar *sub alas*. Accordingly the executioners broke the legs of the two robbers; but when they came to Jesus, and saw that he was dead already, they brake not his legs. So the law of the paschal lamb was fulfilled, A bone of him shall not be broken. But to make sure of death, one of the soldiers with a spear pierced his side *sub alas*, and straightway there came out blood and water. Of this John was an eyewitness. And so it was fulfilled, They shall look on him whom they pierced.

It has been asked, What was the physical cause of the death of Christ? It was quite common that victims lingered for days on the cross; but Jesus, a strong, young man, just thirty-three and a third years old, died in six hours. This surprised the experienced Pilate. The fasting, the scourging, the nails, the exposure, were insufficient to account for it. The flow of blood and water indicates that the lance pierced first a lung gorged with blood, and then the pericardium filled with serum, and thus the fluids appeared separately. Certain competent pathologists, diagnosing the case from the record, have

concluded that this phenomenon would take place only if one, who was also being crucified, died of heart-rupture. Be it so for us. Jesus died of a broken heart.

Joseph of Arimathea now claimed the body of Jesus, and it was accorded him. When returning from the prætorium through the city, he had bought a new linen cloth; this he brought with him. Nicodemus, also a Sanhedrist, he who three years ago came to Jesus by night, joined Joseph, bringing about a hundred pounds of myrrh and aloes. John too was probably present. And of the many women who had beheld the crucifixion afar off, two had lingered and now came near, Mary, the widow of Clopas and mother of several apostles, and Mary Magdalene.[161]

The cross with its precious burden was lowered and laid on the ground. The cruel nails were drawn. The lifeless body was lifted by loving arms from the accursed tree, and laid tenderly upon the new linen cloth. Alas how mangled, and stained with richest blood! The back excoriated by the scourge, the hands torn by nails, the feet torn by nails, the side laid open by the spear, the brow flecked by the rent veins of its bloody sweat, the head encircled by an aureole of scars the crown of thorns had made. This is his body, broken for you, reader, and for me.

Loving hands strewed the spices lavishly over that broken body, and then carefully wrapped it in the linen cloth, and bound the head about with a napkin. This embalmment was temporary only, incomplete and necessarily hasty, for the sun was within an hour or two of setting.

At a little distance, perhaps just beyond the highway leading from the city past Calvary, was a small garden

belonging to Joseph. Its further end was closed by a hill of rock, in which he had caused to be hewn a sepulchre for himself, and wherein of course no one had yet been laid. To this new tomb the three men bore the shrouded corpse, followed by the two women weeping. A funeral procession, the simplest, yet the most august the world has ever seen. The body was deposited in a niche within the vault, and the men rolled a great stone, shaped like a huge mill-stone and hewn for the purpose, across the outer opening so as to close it completely. Thus he made his grave with the rich in his death. The men then departed, while the two Marys lingered, sitting over against the sepulchre.

But Jesus was not there. He was in Paradise.

Soon, however, the Marys rose and hastened to the city to employ the remnant of the day in preparing spices for complete embalming; and when the sun had set and the last Sabbath of rest begun, they also rested according to the commandment.

"At length the worst is o'er, and thou art laid
Deep in thy darksome bed;
All still and cold beneath yon dreary stone
Thy sacred form is gone;
Around those lips where power and mercy hung,
The dews of death have clung;
The dull earth o'er thee and thy foes around,
Thou sleep'st a silent corse, in funeral fetters wound.

"Sleep'st thou indeed? or is thy spirit fled,
At large among the dead?
Whether in Eden bowers thy welcome voice
Wake Abram to rejoice,
Or in some drearier scene thine eye controls
The thronging band of souls;
That, as thy blood won earth, thine agony
Might set the shadowy realm from sin and sorrow free.

"Where'er thou roam'st, one happy soul, we know,
Seen at thy side in wo,
Waits on thy triumph, e'en as all the blest
With him and thee shall rest.
Each on his cross, by thee we hang a while,
Watching thy patient smile,
Till we have learn'd to say: 'Tis justly done;
Only in glory, Lord, thy sinful servant own."

On the morrow, the morning of the Sabbath and the high day of the Pascha, Annas and Caiaphas, who were Sadducees, accompanied by certain Pharisees, went to the prætorium, and asked audience of Pilate. It was granted, and they spoke, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead; for this last error will be worse than the first. It is highly probable that the chief priests had been told by Judas of the promise of the resurrection; and they remembered it, though those who embalmed his body and the disciples generally seem to have forgotten it; for as yet they knew not the Scripture, that he must rise again from the dead. The acquiescent Pilate responded:

"Ye shall have a guard; go your way; make it sure, according to your wish."[162]

So they went, attended by a guard of five or ten soldiers, who under their direction put red tape with seals of wax to the stone door, affixing Pilate's official stamp on the wax, which it would be high crime to break. Then the guard of Roman soldiers stood sentinel before the closed tomb, and watched through that last

Sabbath day, through the night, until the morning came.

"Gladness be with thee, Helper of our world!
I think this is the authentic sign and seal
Of Godship, that it ever waxes glad,
And more glad, until gladness blossoms, bursts,
Into a rage to suffer for mankind,
And recommence at sorrow; drops like a seed
After the blossom, ultimate of all.
Say, does the seed scorn the earth and seek the sun?
Surely it has no other end and aim
Than to drop, once more die into the ground,
Taste cold and darkness and oblivion there;
And thence rise, tree-like grow through pain to joy,
More joy and most joy,—do man good again."

PART TENTH

His Revival

XXXI

THE RESURRECTION DAY

THE rising of Christ Jesus from the dead is the greatest and most important of miracles, being a confirmation of all the wonders of his supernatural story. Beginning with his birth from an immaculate virgin at Bethlehem and ending with the apocalyptic revelation of himself at Patmos, the arch of events has for its key-stone his resurrection from the dead, without which they fall away. Indeed without this, the total of Christianity would disappear, for if Christ hath not been raised our faith is vain. Mankind might revere the teachings of a dead Christ as of other great sages, but could never trust him as an Advocate, Redeemer and Saviour. That he is even yet today a living man, and that he ever liveth to make intercession for us, is the centre and support of the world's faith, hope and love.

The evidence that Christ Jesus was put to death, and that he rose from the dead, is as abundant and complete as the evidence for any other historic fact whatever. In his crucifixion and death there is nothing miraculous, nothing that taxes credulity save a few attendant circumstances, and the monstrous injustice and cruelty of his accusers and executioners. In his supremely miraculous resurrection there is the extreme antecedent improbability of the event. Overlooking the unreasonable skepticism of the few who blindly hold that any miracle is impossible, the improbability is met by the overwhelm-

ing testimony of numerous select witnesses to whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days; witnesses that sealed their testimony with their blood. No higher proof is possible for any historic fact, and the antecedent improbability is, for those who hold to the reality of the supernatural and its boundless possibilities, completely swept away. Hence the unfeigned faith of the Son of God, whom God raised up, having loosed the pangs of death because it was not possible that he should be holden of it, has been and is to-day the reasonable faith of multiplying millions.

At dawn of Sunday, April 9th, Jesus had already risen from the dead. The rock-ribbed vault with its imperial seals did not detain him. The tomb was empty.

At dawn, while the Roman sentinels were still on guard, suddenly the earth quaked, and from the sky, like a fiery meteor, came swooping down an angel. Heedless of the seals, he rolled aside the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow. The guards, paralyzed by fear, gazed into the open tomb illumined by the angelic light, and saw that its tenant had disappeared. They then fled in disorder from the garden northward, but soon came together again in its vicinity, and themselves unseen, observed the coming and going of visitors.[163]

At dawn, while it was yet dark, Mary Magdalene, and Mary the widow of Clopas, and Salome of Zebedee, and Joanna of Chuza, left the city, and came bearing the spices with which they purposed to anoint him. And as they came, they said one to another, Who shall roll us away the stone from the door of the tomb? Evidently

they knew nothing of the sealing and the guarding. Mary Magdalene, young, alert, eager, hastened on in advance, entered the garden, saw the open tomb, saw that it was empty, then turned and leaving her companions, ran back to the city. The others came on, and seeing that the stone was rolled away, they entered the vault, but found not the body of the Lord Jesus. While they were standing perplexed, behold, two angels appeared unto them arrayed in dazzling white apparel. Then they affrighted, bowed down their faces to the earth, yet heard the angels say, Why seek ye the living among the dead? Ye seek Jesus, the Nazarene. He is not here, but is risen; behold the place where they laid him. Go, tell his disciples and Peter, he goeth before you into Galilee; there shall ye see him. And the women departed quickly from the tomb, with great fear and great joy, and ran to bring his disciples word.

But Mary Magdalene had already spoken apart to Peter and John, saying, They have taken away the Lord out of the tomb, and we who went there to anoint him know not where they have laid him. Then Peter and John ran both together towards the garden; but John more nimbel outran Peter, and came first to the tomb; and stooping and looking in, as he himself tells, he saw the linen cloths lying; yet entered he not in. Peter followed, and with characteristic boldness at once entered the vault; and he too saw the linen cloths lying, and the napkin, that was upon his head, rolled up carefully, no haste, in a place by itself; but no body, no person, no angelic messenger. After him John also entered, and saw, and believed. Then these disciples went away again unto their own home, apart from the other apostles.[164]

Mary Magdalene had followed the two apostles back to the garden; and, they having departed, she was now standing before the tomb weeping. As she wept, she stooped and looked into the vault, and saw two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they said unto her:

"Woman, why weepest thou?"[165]

"Because," said she, "they have taken away my Lord, and I know not where they have laid him."

When she had thus said, she turned about and beheld Jesus standing; but blinded by her tears, knew not that it was he. Then Jesus saith unto her:

"Woman, why weepest thou? Whom seekest thou?"

She, supposing him to be the gardener, saith unto him:

"Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her:

"Mary."

She turned to look intently on him, and with a glad cry of recognition, bowed down before him, stretched forth her arms to embrace his knees, and in her soft mother-tongue breathed forth:

"Rabboni!"

Then Jesus, predicting his ascension first to her, saith:

"Take not hold on me; for I am not yet ascended unto the Father; but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God."

Thus he appeared first to Mary Magdalene.

In this exquisite story, Peter promptly entering the sepulchre, is faith; John outrunning Peter, hesitating and

peering in, is hope; Mary standing without and weeping, is love; these three; and love wins.

She then cometh hastily to the disciples as they mourned and wept, and joyfully exclaimed:

"I have seen the Lord."

But they, when they heard that he was alive, and had been seen of her, disbelieved.

While Peter, John and Mary were yet in the garden, the other women, who had reached the city, were telling the remaining apostles of the empty tomb, of the vision of the angels, and of their message to the disciples. But all these words, as well as those afterwards of the Magdalen, appeared in their sight as idle talk; and they disbelieved them. A little disheartened perhaps, the three widows returned, going again, by a different path, towards the garden, when, behold, Jesus met them, saying:

"All hail!" [166]

And they came with fear and took hold of his feet, and worshipped him. Then saith he unto them:

"Fear not. Go tell my brethren that they depart into Galilee, and there shall they see me."

This was his second appearance. How exalting the honor thus bestowed on Christian women!

Meantime the Roman guards, having recovered somewhat from their consternation, and apprehending very serious consequences to themselves for quitting their post, deputed two or more of their number to report to the high priests, under whose orders they had been placed, an account of what had occurred. So they came, that Easter morning, to Annas and Caiaphas, and told

the things they had seen, including especially the vacant vault. Thereupon the Sanhedrists were hastily assembled for consultation, with the result that the wealthy high priests gave a largess of money to the soldiers, with the charge, Say ye, His disciples came by night, and stole him away while we slept; and if this come to a hearing before Pilate, we will persuade him, and secure you. So they took the money, and did as they were told.[167]

Thus Annas and Caiaphas, the high priests, with the approval of their compeers, bribed these common mercenaries to lie, and promised their cooperation. How perplexed, bewildered and alarmed they must have been, else surely they could have invented some more plausible pretense. For this falsehood is transparent; the soldiers could not know what took place while they slept, and besides it was death for a sentinel to sleep on his post. With the stupid lie, incriminating the innocent, on their lips, and a bribe, corrupting the unwary, in their hands, Annas and Caiaphas, it is pleasing to say, disappear from gospel history. But their vile lie spread among the Jews, and was maintained by them during the apostolic age; and moreover, it has persisted, with marvellous vitality, from the time of Justin Martyr down to the present century, as the approved Jewish explanation.

Early in the afternoon of this first Lord's Day, Jesus appeared unto Simon Peter. Of the place, circumstances or manner of this appearance, or of the words that passed, nothing is told; only the bare fact. The interview was strictly private. Three days ago, Peter denied his Lord. Then he went out, and wept bitterly. Nothing further is heard of the man whom Satan was sifting, and who felt perhaps that his denial ranked him with Judas, until

early this Sunday morning, when in the angelic message to the disciples, he and he only is particularly named, lest he should hesitate; and soon afterwards he is seen running to the garden, and entering the tomb. What passed that afternoon between the penitent and his forgiving Lord, is placed, with exquisite delicacy, under a sacred seal of silence which a reverent imagination dare not profane.[168]

Early in the afternoon, but probably before the appearance to Peter, two disciples had left the city to walk to Emmaus, a village sixty stadia, nearly seven miles, northwest from Jerusalem. Their purpose seems to have been simply a private converse with each other on the recent events. One was named Cleopas, the other, unnamed, was probably Luke himself; for he, and he only, tells this incident in detail, his style therein is autoptic, and the omission of his own name, while the other is given, accords with gospel usage. In the course of their walk, Jesus joined the wayfarers; but their eyes were mastered so that his form as they saw it was unlike that of Jesus, and therefore they did not recognize him. Kindly he said unto them:

"What communications are those that ye have one with another, as ye walk?"[169]

Upon this intrusive question by a stranger, they stood still, gazed on him with sad faces, and Cleopas answering said:

"Dost thou alone of all that sojourn in Jerusalem not know the things which are come to pass there in these days?"

"What things?" he asked with evident sympathy.

"Why, the things concerning Jesus of Nazareth."

And they recounted to him, with simple but deep

pathos, what had happened, even to the report of the empty tomb. Then said the unknown, with rebuke:

"O foolish men, and slow of heart to believe. Behooved it not the Christ to suffer these things?"

And from Moses through the prophets, he interpreted to them the scriptures concerning the Christ.

When they reached Emmaus, the learned and instructive stranger seemed about to pass on, but his charmed hearers constrained him, saying, Abide with us, for the day is far spent. So they went to an inn for rest and refreshment. And when they had reclined at table, he took the bread and blessed and brake and gave to them. On this familiar action, their eyes were cleared, and they saw that it was Jesus himself; but he vanished out of their sight. Astonished, they said one to another:

"Was not our heart burning within us while he spake to us in the way?"

Immediately they rose up, and returned with haste to Jerusalem. They found ten of the apostles, Thomas being absent, gathered together with some other disciples, probably in that same upper room in the house of John Mark and Mary his mother. Upon entering they were greeted with:

"The Lord is risen indeed, and hath appeared unto Simon."

In turn, Cleopas and his companion rehearsed what had happened to them in the way, and how Jesus became known to them in the breaking of the bread.

This explicit testimony of two competent witnesses was heard with wonder, yet not without bewilderment and doubt.

It was now evening, and the assembled disciples began

to partake of a frugal supper spread for them. In its course, while they were yet talking of those things, the doors being closed for fear of the Jews, suddenly Jesus stood in the midst of them, and greeted them with:

"Peace unto you." [170]

But they were terrified, supposing that they beheld a spirit. Then said he unto them:

"Why are ye troubled? See my hands and my feet, that it is I myself; handle me, and know; for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he shewed unto them his hands and his side. Then, while their wondering, loving hearts dared not even yet receive the joyful truth, he asked:

"Have ye here anything to eat?"

Surely nothing could be more prosaic, or better adapted to tranquillize their thoughts. They gave him a piece of a broiled fish, which he took and ate before them, thus emphasizing his renewed human fellowship. Now they believed. Their long drawn and slowly yielding skepticism at last gave way. Far from being credulous witnesses, they were slow of heart to believe, and awaited infallible proofs. These received, they were rationally convinced, and were glad. Jesus therefore said to them again:

"*Pax vobiscum.* As the Father hath sent me, even so send I you."

Then inspiring them with the Holy Spirit, he gave these apostles, these missionaries, these sent forth, the first of the three final apostolic commissions. This, then, was the birthday of the Christian Church, as thereafter Pentecost was her baptismal day.

The appearing and disappearing of the crucified Jesus five times on this first Lord's Day, thrills the heart that loves him with joyful wonder. Aroused by the supernatural facts, both spiritual and physical, it is hard to suppress questions. Here is a man who was certainly dead, and yet is alive again. The rock-ribbed and close sealed tomb could not confine his body. He walked with torn feet to Emmaus, and vanished. Closed doors did not hinder his coming and going. Yet it was a body. He was known by sight of his features, and of his pierced hands and feet and side. It was a body of flesh and bones that could be handled, and not a mere intangible spirit. And moreover, he did eat before them. How is all this possible? But let us not incur St. Paul's rebuke of those who ask, How are the dead raised, and with what manner of body do they come? Fool; that which thou thyself sowest is not quickened except it die; then God giveth it a body even as it pleaseth him. There are celestial bodies, and bodies terrestial. So also is the resurrection of the dead. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Behold, I tell you a mystery.

XXXII

THE FORTY DAYS

AFTER the five appearances of our risen Lord already noted, there were five others during the forty days that elapsed from his resurrection to his ascension. Three of these appearances are recorded with some details; the other two are simply stated. Any surmise of where or how he was occupied during the intervals, would be merely idle conjecture.

The apostles lingered in Jerusalem. They, the elect witnesses of the resurrection, were not yet of one mind. Thomas, not having seen for himself, refused to believe in the corporiety of the revenant, saying:

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe." [171]

Because of this, he is sometimes called doubting Thomas; but his incredulity was not greater than that of his fellows prior to the sensuous tests vouchsafed to them.

On the eighth day, Sunday, thereby marked as sacred, the second Lord's Day, the apostles were again gathered together in the same upper room, and Thomas with them. The doors were shut. Again Jesus stood in the midst, and greeted them with the now familiar salutation:

"*Pax vobiscum.*"

Then personally addressing Thomas, he said:

"Reach hither thy finger into my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing."

With a sudden and complete conviction foregoing the proffered test, and with a rush of feeling that passed at once into adoration, Thomas bowed upon his knees exclaiming:

"My Lord and my God."

Then said Jesus graciously unto him:

"Because thou hast seen me, hast thou believed? Blessed they that have not seen, and have believed."

This is the last and greatest of the Beatitudes. It approves the loving and rapturous confession, the highest yet made, of the essential divinity of Christ, the faith of the Church.

According to the command sent through the women in the morning of resurrection day, the apostles with other disciples now departed into Galilee. One week of the six having already passed, and another being occupied with the journey, it was probably in the third week that Simon Peter and Thomas, James and John, Nathaniel of Cana, and two others, were strolling one evening aimlessly along the shore of the Galilean sea, awaiting his promised appearing. Welcome, once more, sweet Gospel Lake! Peter, *primus inter pares*, a little impatient perhaps, and with an impulse towards his old vocation, said all of a sudden:

"I go a fishing."

"We also come with thee," promptly responded the others.[172]

So they procured a boat, and went out on the lake for

the night. But they caught no fish. At break of day, while only a hundred yards from land, they saw Jesus standing on the shore, but they knew not in the dim twilight that it was Jesus. He said unto them, with the familiar and affectionate address of a superior:

"Children, have ye aught to eat?"

They answered him, No. And he said unto them:

"Cast the net on the right side of the boat, and ye shall find."

Though the favorable hour for fishing had passed, and their torches were extinguished, for the morning light was breaking, yet with a dim reminiscence and presage, they silently obeyed the mysterious stranger. And now they were not able to draw the net for the multitude of fishes. Then John, with the quick intuition of his special love, whispered to Peter:

"It is the Lord."

When Simon Peter heard this he, being naked, quickly girt his coat about him, thus out of respect reversing the usual order, and plunged into the lake to swim ashore. He seems, however, to have gained no advance, for the others came promptly in the boat, dragging the net of fishes close to shore.

So when they got out upon the land, they saw a fire of coals already there and a fish laid thereon, and a loaf of bread. Then Jesus saith unto them:

"Bring of the fish which ye have now taken."

Peter therefore went aboard the boat, and drew the net on land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent.

The striking likeness and yet contrast between this beautiful and wonderful lake scene, so exquisitely depicted

by Raphael in his ghostly cartoon, and the one occurring at the beginning of the Galilean ministry, are well worthy of study. In both, nearly the same personnel, a like unfavorable hour and discouraging antecedents, the fish thronging together at his divine will, the large captures, the impulsive actions of Peter; in the first the net broken with loss, in the second unbroken without loss, emblematic of the early and later fisheries of men.

The disciples overcome with awe durst ask no question, knowing that it was the Lord. Then said he, referring to what he had provided:

"Come and break your fast."

And he took the bread, and gave them, and the fish likewise. Was not the single loaf, and perhaps also the single broiled fish, multiplied to meet the need of the seven hungry men?

When they had breakfasted, Jesus saith significantly to Peter:

"Simon, son of Joanes, lovest thou me, ἀγαπᾷς με, more than these?"

"Yea, Lord; thou knowest that I love thee, Φιλῶ σε."

The answer hesitates to claim the superiority touched in the question with evident reference to Peter's recent boast, Although all shall be offended in thee, yet will not I. Moreover the answer uses an humbler word for love, than does the question. There had been already a private interview between the penitent man and his Master; but this incisive examination before the six brethren was needed for his discipline, and complete restoration to fellowship. His humble profession was followed by an humble commission.

"Feed my lambs,"

Then Jesus, omitting the comparison, asked again:

"Simon, son of Joanes, lovest thou me?"

"Yea, Lord; thou knowest that I love thee."

"Tend my sheep."

This wider commission Peter, in after years, transmitted to the Elders, saying, Tend the flock of God; and when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away.

Then Jesus, adopting Peter's humbler word for love, said unto him the third time:

"Simon, son of Joanes, lovest thou me?"

Peter was grieved by this threefold inquiry, intended to remind him and his brethren who stood by, bitterly reminding him, of his recent threefold denial. With a burst of painful emotion, and a renewed appeal to his Lord's consciousness rather than an avowal of his own, he cried out:

"Lord, thou knowest all things; thou knowest that I love thee."

Yes, Jesus knew it, had never doubted it; and now out from the eyes of the attendant witnesses, and of the penitent himself, he cancelled the past, and restored him to entire fellowship, by the full commission of a shepherd:

"Feed my sheep."

To this he immediately added an obscure prediction of Peter's martyrdom; and, as he turned to go, the command:

"Follow me."

Peter obeyed, not much troubled apparently by the prospect; for, seeing John also following, he forgot himself, lapsed, poor Peter, dear Peter, and ventured the impertinent question:

"Lord, and this man, what?"

Thereupon Jesus administered the sharp rebuke:

"If I will that he tarry till I come, exempt from martyrdom and even death, what is that to thee? Follow thou me."

The purely ideal antecedent of the question was afterwards misinterpreted, and the report went out among the brethren that the disciple whom Jesus loved should not die. John himself, in his old age, took pains to correct it by adding the foregoing narrative to his already completed gospel; yet the belief lingered, and as late as the time of St. Augustine it was still a tradition that the beloved apostle in his tomb at Ephesus was not dead but merely sleeping, awaiting the coming.

Within a fortnight after this seventh appearance, occurred the general assembly specially appointed to be held on a mountain in Galilee. It took place doubtless on the same mountain where he had selected the twelve apostles, and where he delivered the famous sermon. There, when the eleven apostles and many disciples, more than five hundred, were gathered, Jesus appeared to them as promised. And when they saw him, they worshipped him; but some doubted. It was on this occasion that Jesus gave forth the second, the great commission, saying:

"Go ye into all the world, and preach the gospel to all the nations. Lo, I am with you alway."[173]

Thus the Mt. of Election, the Mt. of Beatitudes, became also the Mt. of Commission.

It was probably during the last week of the six, the apostles having returned as directed to Jerusalem, that Jesus appeared to James. No details are given; only the

bare fact is stated. As this James, surnamed the Less, merely to distinguish him from James the brother of John, afterwards became the presiding elder of the mother church at Jerusalem, ruling with special and stringent authority, it is possible that this private interview with the Lord was in preparation for that high office.[174]

There is some mystical significance in the forty days, the number passed by Moses on Sinai, and by Elijah in Horeb; the number which Jesus at the beginning passed in the wilderness of temptation, and during which at the end he lingered between two worlds. What it may signify, we know not. Let us be content; for reverent ignorance is wiser than presumptuous knowledge.

On the last of the forty days, Thursday, May 18th, A. D. 30, occurred the tenth appearance, culminating in the Ascension.[175]

The apostles being gathered together by appointment in one place in Jerusalem, Jesus once more appeared in their midst. On this occasion he opened their mind that they might understand the scriptures, and expounded to them the doctrine of the suffering Christ. And therewith he gave them the third commission, or rather the commission for the third time, that repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem. Also he charged them not to depart from the city until they were clothed with power from on high.

And now, notwithstanding all the adverse teachings, and despite the contrary course of events, the fixed idea of the disciples that he would evict the Romans and reinstate the throne of David, emerges again. So they wistfully ask, and it is their last word:

"Lord, dost thou at this time restore the kingdom to Israel?"

With sharp rebuke he replies:

"It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The teachings were ended, the commission given. Jesus then led the apostolic band from the city across the Kedron, past Gethsemane, along the familiar route ascending Olivet and passing over its southern shoulder, until beyond its summit Jerusalem is lost to sight, and beloved Bethany, the home of purity and peace, once more, here at the very last, comes into view. There Jesus paused. Then lifting up his wounded hands over the dear friends gathered around him, he pronounced a farewell benediction. O that we had his words! As they listened and looked, he was parted from them, borne upwards by invisible hands, until a white cloud, hovering eagerly near, received him, and veiled him from their sight.

Amazed they stood; and while they were still looking steadfastly into the sky, behold two angels in glistering apparel, spake to them, saying:

"Ye men of Galilee, why stand ye looking into the sky? This Jesus, which was received up from you, shall so come in like manner as ye beheld him going into heaven."

Then the apostles returned unto Jerusalem with great joy in the promise of his coming again.

XXXIII

THE AFTER DAYS

AND no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. There he sat down at the right hand of God; there he ever liveth to make intercession for us. Having then a great high priest, who hath passed into the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are; yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

There were three visions in the after days, whose recital will complete the story of the Nazarene.

At the feast of Pentecost, Sunday, May 28th, ten days after the Ascension, the baptism in the Holy Spirit promised to the disciples was fulfilled. This was the confirmation of the Christian Church, which then grew rapidly in vigor and zeal, and the number of the disciples in Jerusalem multiplied exceedingly. Therefore the apostles appointed seven men to help them in their work. Among these was Stephen, a man full of grace and power, who contended earnestly for the faith. Himself a Hellen-

ist, he disputed with the Jews of the Hellenist synagogues, and they were not able to withstand the wisdom and the spirit by which he spake. Enraged, they stirred up the people and the elders and the scribes, and seized him, and brought him before the Sanhedrin, and set up false witnesses which testified, We have heard him say that Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. The old false charge redressed. And the high priest, president of the Sanhedrin, asked the accused, Are these things so?[176]

Then Stephen, whose countenance was lustrous with angelic radiance, rose to his feet, and addressed the council respectfully, saying:

"Brethren and fathers, harken."

He did not seek to exonerate himself well knowing it would be useless, nor did he reply directly to the accusation; but he arrested the attention of his auditors by entering upon a recitation of their typically messianic history, which they were always pleased to hear. As he proceeded, the application to the well-known faith of the Nazarenes, which application he, with high art, left the hearers to make for themselves, became more and more obvious, culminating in a complete vindication of the confession that Jesus of Nazareth was the Christ. Then with a burst of indignation, he accused his accusers, and criminated the council, saying:

"As your fathers did, so do ye. Which of the prophets did not your fathers persecute? They killed them which showed before of the coming of the Just Man; of whom ye have now become betrayers and murderers."

Hearing this, they were cut to the heart, and gnashed on him with their teeth. But he, looking up with his shining face steadfastly into heaven, and seeing the glory

of God, and Jesus standing on the right hand of God, exclaimed in rapture:

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

"Well might we guess what vision bright
Was present to his raptured sight,
E'en as reflected streams of light
Their solar source betray;
The glory which our God surrounds,
The Son of Man, th' atoning wounds,
He sees them all; and earth's dull bounds
Are melting fast away."

Jesus, in his anxiety, had risen from his seat at the right hand; and by his parousia he encouraged this bold defender of the faith.

But the purblind zealots stopped their ears, and with loud clamor, rushed upon Stephen to lynch him, thus seeking to justify one murder by doing another. The fanatic mob haled him out of the city to Golgotha, and there they stoned him. And as they stoned him, he cried into the open heaven, saying:

"Lord Jesus, receive my spirit."

Then he kneeled down, and cried again, saying:

"Lord, lay not this sin to their charge."

Both cries were echoes from Calvary. And when they ceased, under the stony hail, he fell asleep.

Thus to the proto-martyr Stephen, the first to receive the crown, στέφανος, it was granted to see Jesus.

The tragic death of the evangelist inflamed the fanaticism of the Jewish zealots. Very soon all Jerusalem was astir to extirpate the hated new heresy of the despised Nazarenes. There was no tolerance, no measure, no

mercy. Day after day men, women and children were hunted down, and haled to prison and to scourging and to stoning and to death. A fierce young Benjamite, who had stood by and approved the murder of Stephen, led this fearful onslaught. With the fiery zeal of a religious fanatic, with the energy of hot youth, with the keen intelligence of a gifted and educated intellect, he fulfilled the prophecy that Benjamin shall ravin as a wolf. The wretched and helpless Nazarenes fled from the city hither and thither, for the wolf was in the fold and the sheep were scattered.[177]

There was pain in heaven. The King standing before his throne was now crucified afresh in his bleeding people. He suffers with them their agonies. There was pain in heaven. And the angels forgot to sing, and their dumb harps were forgotten, and they stood in silence and turned their wondering eyes now on the vacant throne, now on the bleeding earth, now on the hunted fugitives, now on the anxious King, and amazed they waited in silent expectation.

The work at Jerusalem is done; there are no more to slay. See a cavalcade on the way to Damascus; see this blood-stained Benjamite seeking new prey. They reach the rising ground at the hill Kokeba and pause. Damascus lies before them, the eye of the East, its soft waters of Abana and Parphar gleaming in the glorious light of a noonday Syrian sun, its fountains sparkling, its white walls glistening, its encircling wilderness of gardens of roses and groves of palm, citron and olive exhaling sweet odors, and vocal with the singing of birds and the murmur of rivulets—an emerald set in the desert of golden sand.

The beauty of the scene would surely soften the hardest heart, and calm the fiercest passion. But no. The

brow of the persecutor grows darker, and the only gleam of satisfaction is at the near prospect of ravaging another fold. He fumbles for his letters of authority to be sure they are at hand. His determination deepens in spite of the goadings that pierce his innermost soul. His teeth are clinched with hate; his lips are dry with thirst for more Christian blood.

There was pain in heaven, and silence, and wonder, and waiting.

The pause was short; the persecutor moves forward. 'Twas more than heaven could hold. Suddenly its blue portals are thrown wide open. The king of day pales before a greater effulgence, flooding the firmament, save where it casts upon the glowing world a shadow of the sun. The King of celestial glory descends and confronts the persecutor in the way. He sees, but blinded by excess of light, he falls to the ground; yet his ears are open to hear the piteous cry:

"Saul, Saul, why persecutest thou *me?*"

And he, trembling and astonished, said:

"Who art thou, Lord?"

"I am Jesus whom thou persecutest. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*."

Thus was his hand stayed; and he, humbled, bowed, broken and blind, cast down but not destroyed, became a new man in Christ Jesus. Yea, more, he became an apostle and a witness of the living Christ to all peoples, grounding his commission on this vision, saying:

"Am I not an apostle? Have I not seen Jesus our Lord?"

These extreme opposites, the martyred evangelist and

the dominant persecutor, were permitted to see Jesus; but in neither case is there any descriptive word by which we might imagine the aspect of his appearance.

Years rolled on. The blood of the martyrs was the seed of the Church. The fugitive Nazarenes, grouped in remote places, zealously propagated the faith, and disciples were greatly multiplied. The apostles gradually disappear from history, until near the close of the century St. John alone survived. After the death of the Virgin Mother confided to his care, and after the martyrdom of St. Paul in A. D. 66, but before the destruction of Jerusalem in A. D. 70, he had made his home in Ephesus, and took oversight of the churches of Asia which St. Paul had founded and fostered. Here for twenty years or more the disciple whom Jesus loved tarried for his coming, and now an aged man was calmly awaiting, in the last decade of the century, his Master's call.

"I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
God lays his hand upon me, yea, his hand,
And not his rod, the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.
I'm old, so old! I cannot recollect
The faces of my friends, and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke,
Grow more distinct as others fade away.
Just now I think he must be very near,
Coming, I trust, to break the veil which time
Has worn so thin that I can see beyond,
And watch his coming. Lord, I now am weak,
And old, and feeble. Let me lean on thee.

So, put thine arm around me. Closer still.
How strong thou art! 'Tis worth the hundred years
To feel this bliss. So let me bide, dear Lord,
And on thy bosom rest in perfect peace."

In the year 95, Domitian, the last of the twelve Cæsars, instituted a general persecution of Christians that extended throughout his Empire. It was probably during this agitation that St. John, the last of the twelve Apostles, was banished temporarily from Ephesus to Patmos, a barren rocky islet in the Ægæan Sea, about sixty miles southwest of Ephesus. We have his own words of what befell him there.[178]

"I John was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's Day, and I heard behind me a great voice, as of a trumpet. And having turned I saw seven golden candlesticks; and in their midst stood one like unto a son of man, clothed with a garment down to the foot, and girt about with a golden girdle. And his head and his hair were white as white wool, as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive for evermore."

This symbolic epiphany baffles imagination and dazzles intellect by its ineffable glory and majesty.

The honored saint, permitted once more thus to see

Jesus, was charged by him with messages to seven churches of Asia, represented by the candlesticks and stars. Then followed, by the ministry of angels, a series of apocalyptic visions of the things which must shortly come to pass; closing with a sublime scene of a new heaven and a new earth; and of a new Jerusalem coming down out of heaven from God, with no temple therein, for the Lord God the Almighty, and the Lamb, are the temple thereof; and of a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God doth lighten it, and the lamp thereof is the Lamb.

The curtain was closed again by angel hands. Then once more Jesus appeared to the disciple whom he loved, saying:

"Behold, I come quickly; and my reward is with me. I am the Alpha and the Omega, the first and the last, the beginning and the end. I am the root and offspring of David, the bright, the morning star. Yea, I come quickly."

Even so come, Lord Jesus.

AMEN.

APPENDIX

SYNOPSIS OF EVENTS

THE distribution of events throughout is in general accord with that adopted by the standard harmonists, following mainly the order of Luke, who, in his Preface, claims to have traced their course accurately, and to write of them in order. There are, however, quite a number of uncertainties, especially in the parallelism. Without discussing these, we have simply presented the arrangement that seems most reasonable.

PART FIRST—HIS ADVENT.

I—THE ANTICIPATION.	*Matthew.*	*Mark.*	*Luke.*	*John.*
1. Preface,	. . . .	. . . .	1:1–4	. . . .
2. The Word,	. . . .	. . . .	. . . .	1:1–14
3. Genealogy,	1:1–17	. . . .	3:23–38	. . . .
II—THE ANNUNCIATION.				
4. Annunciation of John's Birth,	. . . .	. . . .	1:5–25	. . . .
5. Annunciation of Jesus' Birth,	. . . .	. . . .	1:26–38	. . . .
6. Mary Visits Elizabeth,	. . . .	. . . .	1:39–56	. . . .
7. Birth and Circumcision of John,	. . . .	. . . .	1:57–80	. . . .
III—THE INCARNATION.				
8. Joseph's Vision,	1:18–23	. . . .	. . . .	. . . .
9. The Nativity,	1:24, 25	. . . .	2:1–7	. . . .
10. The Watching Shepherds,	. . . .	. . . .	2:8–20	. . . .
IV—THE RECEPTION.				
11. The Circumcision,	. . . .	. . . .	2:21	. . . .
12. Presentation in the Temple,	. . . .	. . . .	2:22–40	. . . .

	Matthew.	*Mark.*	*Luke.*	*John.*
13. Visit of the Magi,	2:1–12	. . . .	. . . .	. . . .
14. Flight into Egypt,	2:13–15	. . . .	. . . .	. . . .
15. Massacre of the Innocents,	2:16–18	. . . .	. . . .	. . . .
16. Return to Nazareth,	2:19–23	. . . .	. . . .	. . . .
PART SECOND—HIS INVESTITURE.				
V—The Preparation.				
17. Converse with the Doctors,	. . . .	. . . .	2:41–52	. . . .
VI—The Inauguration.				
18. Ministry of John,	3:1–12	1:1–8	3:1–18	. . . .
19. Baptism of Jesus,	3:13–17	1:9–11	3:21, 22	. . . .
20. The Temptation,	4:1–11	1:12, 13	4:1–13	. . . .
VII—The Attestation.				
21. Testimony of John,	. . . .	. . . .	. . . .	1:15–34
22. First Disciples of Jesus,	. . . .	. . . .	. . . .	1:35–51
23. Water Made Wine,	. . . .	. . . .	. . . .	2:1–11
PART THIRD—HIS FIRST JUDEAN MINISTRY—(Eight months).				
VIII—The Inception.				
24. First Passover. Temple Cleansed,	. . . .	. . . .	. . . .	2:12–22
25. Talk with Nicodemus,	. . . .	. . . .	. . . .	2:23 to 3:21
26. Jesus and John Baptize,	. . . .	. . . .	. . . .	3:22–36
IX—The Interruption.				
27. John Imprisoned,	. . . .	. . . .	3:19, 20	. . . .
28. Jesus Departs for Galilee,	4:12	1:14	4:14	4:1–4
29. The Woman of Samaria,	. . . .	. . . .	. . . .	4:5–42
PART FOUR—HIS GALILEAN MINISTRY (Four months and a year).				
X—The New Home.				
30. Teaching in Galilee,	4:17	1:14, 15	4:14, 15	4:43–45
31. Healing the Officer's Son,	. . . .	. . . .	. . . .	4:46–54
32. Rejected at Nazareth, and makes Capernaum his Home,	4:13–16	. . . .	4:16–31	. . . .
33. Call of Four Disciples,	4:18–22	1:16–20	5:1–11	. . . .
34. Heals a Demoniac,	. . . .	1:21–28	4:31–37	. . . .
35. Peter's Mother-in-law, and others,	8:14–18	1:29–34	4:38–41	. . . .

	Matthew.	*Mark.*	*Luke.*	*John.*
XI—The First Tour and Its Sequel.				
36. A Teaching and Healing Tour,	4:23–25	1:35–39	4:42–44	. . . .
37. Healing of a Leper, ...	8:2–4	1:40–45	5:12–16	. . . .
38. A Paralytic at Capernaum, .	9:2–8	2:1–12	5:17–26	. . .
39. Matthew's Call and Feast, . .	9:9–17	2:13–22	5:27–39	. . . .
40. Jairus's Daughter. Healings,	9:18–34	5:22–43	8:41–56	. . . .
XII—The Excursion and Return.				
41. Second Passover. Heals on Sabbath, ...	. . . .	. . . .	. . . .	5:1–15
42. Defense before the Sanhedrin,	. . . .	. . . .	. . . .	5:16–47
43. Disciples Pluck Corn, ...	12:1–8	2:23–28	6:1–5	. . . .
44. Healing a Withered Hand, .	12:9–14	3:1–6	6:6–11	. . . .
45. On Return Heals Many, . .	12:15–21	3:7–12	. . . .	. . . .
46. On a Mount Ordains Twelve,	. . . .	3:13–19	6:12–16	. . . .
47. Sermon on the Mount, . . .	5, 6, 7	. . . .	6:17–49	. . . .
48. Heals Slave at Capernaum, .	8:5–13	. . . .	7:1–10	. . . .
XIII—The Second Tour Begun.				
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There are a number of uncertainties in the dates of Jewish and Christian History. Those here given without discussion are authorized by some of the best modern chronologists, and are in accord with common usage.

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